THE TRVE WATCH, and Rule of Life.

OR,

A Direction for the Examination of our Spirituall estate, and for the guiding of our whole course of life, (according to the Word of God whereby wee must bee iudged at the last day) to helpe to preserue vs from Apostasie, or decaying in grace; and to further our daily growth in *Christ*.

The tenth Edition.

Whereunto are added,

1 *What strength we may receiue from the holy Sacraments, for our certaine assurance of Gods fauour and eternall saluation, with the speciall hinderances thereof.*

2 *A briefe direction for our preparation to the fruitfull receiuing of the Lords Supper.*

3 *Two short helpes for Morning and Euening Prayer for priuate Families and Persons.*

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*Deut.*30.15. Behold, I haue set before thee, this day, life and good, death and euill.

1 *Cor.*11.31. If we would iudge our selues, wee should not be iudged.

1 *Sam.*2.30. Them that honour me, I will honour; and they that despise me, shall be despised.

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BODLEIAN
26 JUN 1

To the right Honourable, HENRY, Earle of HVNtingdon, Lord Haſtings, Hungerford, Botreauz, Molines and Moiles, my ſingular good LORD.

Haue ſtudied (right Honorable) what way I might manifeſt my thankefull minde, for the exceeding fauours wherewith I and mine are bound vnto your Houſe for euer. I finde none more likely, then if I might adde ſomewhat (after the faithfull and happy trauels of others) vnto your preſent and immortall honour.

Conſidering therefore, that the God of heauen hath ſet you in ſo high place, not onely in his owne eye, but alſo in the view of your Country, to bee beholden of all as a marke, for the ſaluation or perdition of very many; and that little faults in your Honour, muſt needes much blemiſh you, as a vertuous life ſhall make you glorious: I haue endeuoured for my part, to put into your hands a true glaſſe and perfect Mappe. A glaſſe which will not flatter you in ſhewing your ſpots, becauſe it is the Lords: A Mappe which will not deceiue you, for the narrow way of life, becauſe it is bounded by the Lord himſelfe, trodden by our Sauior with all his holy Saints, which haue gone before you: yet ſo ſmall, as you may euer carry in your boſome. My humble ſuit at the hands of the Lord, and your Honour, is this, that when you haue tried them to be ſuch, (where the ſuperſtitious Papiſts ſpend ſome houres daily in their blind deuotion) you would bind your ſelfe by a conſtant purpoſe of hart before the Lord, to ſpend but one houre weekly beſides other your holy exerciſes, in viewing your ſelfe in this Cryſtall Glaſſe, deſirous to cleanſe your ſpots

Iam. 1. 25.

Iam. 1. 23, 24, 25.

ſpots hereby, and to conſider your waies according to this mappe, labouring ſo to direct your ſteps. For, ſetting your ſelfe with reſolute purpoſe of heart to walk herein all your daies, you haue the Lords owne promiſe, that he will make you truely honourable in the ſight of men, as euer was any of your Progenitors: ſo as your very enemies ſhall acknowledge it, and be afraid of you. And that hee will moreouer prolong your daies, and giue you a guard of his glorious Angels for your ſafety, to beare you in their hands in the day time; and in the night ſeaſon, when you are ſecure, to pitch their tents about you. Your Countrey ſhal be bleſſed that euer God vouchſafed ſuch a light vnto it. Where any point ſeems doubtfull, there make a marke; walke in the reſt, vntill the Lord cleere that vnto you. As this ſhall adde vnto my ioy: ſo for thouſands who now pray for the increaſe of this honour, many times ten thouſands ſhall euer praiſe the God of heauen for you. Now is the time; all mens eyes are vpon you. Your Honour knoweth the prouerb well, Magiſtratus virum indicat. Striue forward cheerefully (moſt noble Earle) in this narrow way

Pſal. 119.59. Act. 11.23. 1 Kin. 11, 12, 13.

Deut. 4.6,7,8 28.10,11,12, 13.

Pſal. 91,11,12 and 34.7.

1 King. 10.8.9

Phil. 3.15.

2 Ioh. 1.2,3,4.

Mat. 7.14.

of life, according to the hopes now long conceiued of you, following herein all the Worthies of the heauenly Ierusalem; and you shall liue with them immortally. but if you shall turne to the broad way of all the world (which the Lord forbid) you perish with the World eternally. The Angell hath sworne it, Time shall be no more: but how soone, it is vnknowne vnto you. Take it now while it is called to day. pay your vowes, and shine for euermore. Dan. 12. 13.

Apo. 21. 26. 27
Apo. 12. 14. 15
Mat. 7 10.
Mar. 1. 26.
Mat. 7. 13.

Apo. 10. 5, 6.
Luk. 12. 20, 21, 31, 35, 36.
2 Pet. 3. 7. 13.
Psal. 56. 12. & 50, 14.

Your Honours for euer

most bounden,

I. BRINSLEY.

TO THE CHRISTIAN READER.

CONsidering (Christian Reader) that in euery place, al those who haue found any sound comfort in the Gospell, are desirous to expresse the same in their conuersations, by walking in thankfulnesse, as it becommeth the seruants of Christ to adorn their profession therby, and yet notwithstanding the greateſt part doe much faile herein; I haue thought it my bounden duty to afford vnto them such helpe as God hath vouchsafed me in this behalf. For alas! it is too manifest, that too many, euen of them, do omit sundry & those most necessary duties: as by looking perhaps to some of the duties of the first Table neglect the second; or to the second only, omit the first, which is called the great Commandement. Or looking one-

onely to the Law, are too short for the Gospel: or boasting of faith, regard not workes.

Others lye in fearefull sins through ignorance hereof. And very many are observed daily to fall into grieuous offences, to the dishonour of Christ, and discredit of their profession: yea, to the grief of the godly, offending the weak, hardening the vngodly, opening the mouthes of the Papists, and Atheists, with all the prophane, to blaspheme that glorious Name whereby wee are called. And not onely so, but more also, to the wounding of their own conscience, and giuing aduantage to Satan to accuse them before the Lord. Sundry also, of most vpright hearts, & who haue made good proceedings in godlinesse, are yet knowne to lye languishing vnder the burthen of their sins, & feare of Gods displeasure, through want of knowledge how to finde out their speciall offences, whereby their consciences are disquieted, and Gods hand doth lie so heauily vpon them: Many so liue in continuall doubt whether

ther they be in the fauor of God or no: Great multitudes in all places ordinarily to thruſt themſelues vnreuerently into the preſence of the Lord, to the word, ſacraments, & all other exerciſes of the ſeruice of God, without any examination, or preparatiō of their harts before, to the prouoking of the grieuous wrath of the Lord thereby. Now for theſe & for al other, whoſe deſire is to walke with God, and to be pleaſing vnto him, finding the true felicity that is in godlineſſe, I haue thought my ſelf bound by the Communion of Saints, to offer this my poore labour, which firſt was vndertaken for my ſelfe and ſome priuate friends; the better to preuēt all the former euils, & for the more eaſie obtaining the benefits following ſuch a carefull watch. Herein I haue vſed the helpe of ſundry learned and godly Diuines, following chiefly the directiō of thoſe two worthy ſeruants of God, [a] M. *Greenham* and M. *Perkins*: whoſe writings were the firſt occaſiōs of thinking hereof: the one requiring this examinatiō neceſſarily vnto true & ſound

[a] M. Greenham *in the cōfort of an afflicted conſcience*, pag. 135. Mr. Perkins *of the practice of repentance*. Chap. 7.

ſound repentance, the other for the thorow curing of the wounded conſcience. And hence alſo I haue beene more incouraged to make this publike not vpon any vaine or by-reſpect, but by ſome gracious experience which I haue knowne of the profit hereof in both accordingly: eſpecially in reſtoring ſome of no mean note, from much trouble and horror of conſcience, to exceeding ioy, and ſtrong aſſurance, when all other meanes haue failed. Neither can this ſeeme ſtrange to any conſidering it aright: for what is it that brings that peace and ioy of conſcience paſſing al vnderſtanding to a Chriſtian ſoule, but an aſſured teſtimony of our cõſcience, that through faith in Chriſt Ieſus we doe not lie in any one ſinne, ſo far as by wiſe ſearching we are able to find it out, but hate and abhor euen the very leaſt? and contrarily that ſince we beleeued in Chriſt we haue begun, and ſo ſtriue on forward to walke in euery commandement of God without reproofe; and that of true loue to our Lord and Sauiour. For to ſuch a ſoule

onely all the Promiſes doe appertaine, as they are applied through the whole booke of God. In a word, I haue beene more emboldned, by obſeruing daily, how on the one ſide the godly Preachers vpon euery occaſion, calling men to repentance, exhort all earneſtly with the Prophet *Ieremy* to examine and try their wayes: and turne againe vnto the Lord, if euer they will finde mercy with him. Which worke of examination hardly one of very many knoweth how to perform in any good meaſure, as may bring true comfort vnto their ſoules. And on the other ſide, conſidering how many of our ſimple ſeduced brethren, haue bin drawne to a diſlike of our Religion, and a likeing of Popery, by this eſpecially, becauſe ours (as they ſay) is a religion of carnall liberty, theirs of holineſſe: ours full of diuiſions and vncertainty, theirs of perfect vnity! That they alſo may ſee hereby, that ours indeed is a religion of perfect holineſſe and vnity preſcribed by the Lord himſelf, whereunto ſo many of vs as are truly called to the

the ſound profeſſion of it, doe ſtriue inſtantly to attaine day & night: ſo worſhipping the God of our fathers in ſpirit and truth, walking in the ſelfe-ſame narrow way of eternall life: And that all their imagined holineſſe is nothing for the moſt part, but meere ſuperſtition in outward ſhewes of mens inuentions: concerning which, God will aske them one day, Who hath required them at their hands? altogether neglecting moſt of the duties of true pietie; as thoſe of the firſt table: That ſo they, perceiuing how they haue beene deluded, may (at leaſt ſome of them whom God hath ordained vnto life) come out of the ſnare of the diuel and ioyne themſelues to vs again, ſo to eſcape that torment which all that receiue the marke of the Beaſt, by any ſuch ſubmiſſion to that Roman Antichriſt, muſt endure for euer. With whom this holines of our religion cannot preuaile, let them open their eies, and behold what euident witnes God hath giuen vnto it from Heauen, and againſt Popery in theſe our dayes, con-

Eſa.1.11. Deut.4.2. and 12.32.32. ¶

Act.15.48. 2 Tim.2.25.

Apoc.14.9, 10,11.

confeſſed by all for the preſent, vnleſſe more obſtinate then *Pharao*. I appeal to their conſciences: firſt, in our three miraculous deliuerances, as of Iſrael from Egypt: (The firſt from the intended inuaſion in *An.* 1588. by the winds, after generall faſting and praier in al the Land. The 2. from their long threatned day, by bringing in our Soueraigne King in ſuch a peace, through a feare caſt on the enemy, that a dog did not wagge his tongue againſt vs. The third from the Gun-powder plot at the very inſtant; (by their owne Letter and immediate motion of the heart of our King.) Secondly, in making their own bloudy deuices, their owne and onely ruine. Thirdly, in manifeſting to al the world, that Popery is vpholden by lying and murther, the ſpeciall works of the diuel, & brands of his ſeruants. and that God himſelfe hath alone vpholden the Goſpell againſt all the ſubtilty and power of Hell. If notwithſtanding theſe and all other meanes whereby the Lord hath ſo oft and ſo clearely conuinced them, they will ſtill

Exod. 11, 7.

ſet

let themselues with *Pharaoh*, to fight against him, & pursue their bloudy practices against his Israel, they may proceede: yet let them know for certaine, that hee will once againe get himselfe greater glory of them in the heart of the Sea, in their vtter ouerthrow, and our finall deliuerance from them, whē he hath first sufficiently humbled vs by them, and prepared vs thereunto. But for you, my brethren, who haue separated your selues from communion with vs and with our Assemblies, or are inclining thereunto: I would craue these two things of you; first, with what spirit you can condemne that to bee no true Church of God, which protesting against all the Idolatry of Antichrist, professeth all this way of life, which whosoeuer walketh in, is vndoubtedly the child of God, and shall haue eternall life, notwithstanding all his other errours, slips and infirmities? 2 How you dare depart, or draw others out of the bosome of the Church, to so many euils as must needs follow vpon you bodily & spiritually? seeing out of the

the true Church is no ſaluation: and therefore you are left vtterly deſtitute of all the promiſes made vnto it, and ſo of all true comfort, prouidence, & protection. I call you ſtil brethren, becauſe I am perſwaded that many of you truly profeſſe and ſtriue to walke with vs in all this way of life, and ſo keepe the inward communion with vs, howſoeuer through ouer great a conceit of your owne perfection, and diſcontentment thereupon, with too vncharitable cenſuring of your brethren, you haue made this griuous rent, forſaking our outward fellowſhip: and becauſe I hope (as I earneſtly pray day and night) that God will perſwade you to returne again vnto the Tents of *Shem*: hearken to the Lords counſell in time, and try wel this your path, leſt you repent too late. And for all of you, beloued in the Lord, who holding ſoundly the Communion of Saints, do profeſſe ſincerely all this truth of God to your immortality, and deſire the peace and proſperity of Sion; I humbly beſeech you, in the Name of the Lord Ieſus

Christ, and by our appearing before him, that we our selues looke well to these two things: First, that we euery one of vs endeauour to walke more watily and conscionably in euery part of this way of life, as in words we professe, that wee bee not condemned of our owne consciences. And secondly, that we learne to loue them most, who walke most holily and vnblameably herein, as they are most deare vnto the Lord. And then shall we soone see all our contentions at an end, the Lord glorified in our holy agreement, and magnifying his power and mercy in continuing our deliuerances, and the destruction of all our enemies: The Kingdom of Christ to come with power, the kingdome of Satan and Antichrist to fall downe like lightening. Pardon me therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soeuer it is, yet it may proue profitable (as *I* hope) to many thousand poore soules, who want leisure or ability to search greater volumes; being so briefe and easie for all:

and

and alſo that it may bee for me, as the widdowes mite thrown into the treaſury of the Lord, and the ſureſt pledge of my care for my Chriſtian friends, and of my hearty deſire towards the Church of God, being that wherein I my ſelfe haue euer found true comfort. If thou bee one, who by reaſon of thy ripeneſſe and perfection, deſpiſeſt it, as hauing no neede of any ſuch helpe, yet haue compaſſion on thy brethren: neither knoweſt thou what a day may bring forth. Or if thou ſeeſt the good that may come to very many by ſuch a courſe, helpe to perfect that which is here thus begun: or at leaſt, if God ſhal perſwade thee of the benefit which thy ſelfe may reape hereby; ſpend one houre with me conſtantly euery weeke in trying thy waies, and turning thy feet into the teſtimonies of the Lord. If thou thinke the whole courſe ouerlong, yet thou mayeſt ſoone runne ouer the ſeuerall heads, chiefely of the [a] Law and Goſpell, taking moſt paines in thoſe which moſt neerely touch thine owne wants and infirmities, after

[a] They are for moſt part ſet down in ſmall letters to help herein.

thou haſt marked them out by diligent obſeruation of thy ſelfe: So ſtriuing hard forwards toward the marke. Or if thou ſay, that ſome duties doe not concerne thee: the 4, 5, & 6, benefits of this Examination will teach what vſe to make of the whole. And then as I cannot doubt of thy hearty affection and ſupplications for me, ſo the whole land ſhall fare the better for thee and thy praiers, though the chiefe comfort and bleſſing ſhall turne into thine own boſome. This watch of the Lord duly obſerued, being vnto thee as the Arke of *Noah*, what euils ſoeuer come vpon the world, the Lord and Sauiour ſhall be glorified by thee, the godly edified by thy holy example, the wicked conuerted, or at leaſt haue their mouthes ſtopped, and be left more without excuſe.

2 Pet. 2. 5, 7, 8, 9.
Gen. 7. 1.
Ezek. 9 4, 5, 6.

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Neceſsitie of the preſent and conſtant practice of the Examination of our ſelues.

FIrſt, it is the commandement of the Lord in ſundry places of Scripture, & the practice of his deareſt ſeruant, Pſal. 4.4,5. Lam. 3 39,40. 1 Cor. 11,28. 2 Cor. 13.5. Pſalm. 119.6. 56, 99, 100, 101, 105, 112, 160, 167, 168. Pſalme 1.1,2. Iob 10.2,3,15.

2 *Without this particular triall, a man may bee a notable hypocrite, hauing a name to liue, & yet be dead, and ſo not onely deceiue others, but euen his owne ſoule, when he thinkes himſelfe in the beſt caſe,* Acts. 26,9,10,11. 1 Tim. 1.13.16. Tit. 3.3. Eph. 2.1,3. Apoc. 3.1.2,3. 1 Tim. 5.6. Luk. 21.34,35 36. Apoc. 3.3, & 16.

3 *Without this (as will after more appeare) no man can haue any ſound comfort, but horrour, in the day of death, or of any*

notable calamity: one or both of which wil certainely come vpon all the world, none knoweth how suddenly. For first, none can haue true comfort then, but hee onely that knoweth that God is his God, and that he is presently in his fauour. Seconaly, none can then bee assured of his fauour, but angry: saue onely hee that indeuoureth to walke in euery commandement, and to turne from euery euill way. For God is only the God of such. All the promises and tenour of the Scriptures run onely for such. Though other meanes bee profitable hereunto, yet none of them can giue this sound Assurance, because this indeauour to performe a constant cheerefull and sincere obedience is the onely true Triall of a good child, an obedient Seruant, a Loyall Subiect, a faithfull spouse: and finally, because according to this indeuour we must be iudged, and for that, mans heart is deceitfull aboue all other things.

1 Thes. 5. 2, 3.

Psal. 144. 15. Amos 5. 18, 19, & 9. 2, 3.

Ps. 103. 17, 18. 1 Iohn 1. 7. & 2. 3, 4, 5, 6.

Gen. 17. 1.

Psalm. 1. 1, 2, 3 119. 1. 2. & 7.

Mal 1. 6. Iohn 14. 15.

Mat. 15. 21, 23. Iere. 17. 9. 10.

4 No man can haue comfort in any thing vntill hee know that hee is in Christ, and Christ his, and in him (which is onely hereby tried) & so he, by Christ, made an heire of all, Reu. 21. 7. Mat. 7. 23.

2 Cor. 13. 5.

Rom. 8. 17, 32

1 Cor. 3. 22, 23.

5 Some

5 *Some grieuous iudgement may lye vpon vs, either for liuing in ſome ſinne which we know not of, or for omitting ſom duty; which hereby we might remoue : or elſe God may deny vs ſome ſpeciall bleſsing : which hereby we might obtaine.*

Iam. 3.39,50. 2Sam.21.1,2 3. Ioſ.7.10,11. 14. Exod.4.24. 1Cor.11.30. Ieremy 5.25. Pſalm 81.13 14,15. Pſal.95.7 20, 11.

6 *The deferring of this worke when God cals vs vnto it, may either prouoke him to cut off, that wee ſhall neuer haue time to doe it after, or no hearts to doe it; or that wee ſhall finde no comfort in doing of it, or no place to repentance for deferring it ſo long, but a righteous recompence that hee will not heare vs when wee would, becauſe wee would not heare him calling and crying to doe it before when hee would.*

Heb.12.17. Heb 6 1,2.10 7 and 10 23. 24,10,17. Pro.1.24.to 28.

Laſtly, for want of practizing this duty of Examination, (beſides that we may indanger our ſelues to bring vpon vs the ſeuerall euils that follow impenitency in any ſin (ſet down after, pag.23.24,25,26.27) *and alſo depriue our ſelues of the benefits & comforts following a godly life* (p.29. 30,31.) *and which are obtained by ſuch a carefull Examination & watch mentioned after,* page 148.149,150, *&c.) wee may looke*

looke for this feareſull iudgement, To become Apoſtates and backe-ſliders from God, for not going forward in grace, and ſo either to fall from him vtterly, if we were but hypocrites before: or being his children indeed, that yet the Lord will therefore come vpon vs on a ſudden, and bring vpon vs ſome great affliction, vntill wee remember from whence wee haue fallen, repent and recouer our ſelues, doing our firſt workes: or that Gods Hand may lye heauily vpon vs all the daies of our life, as it did on Dauid after his adultery; as followeth in the caſe of Apoſtaſie. And therefore if we would eſcape theſe euils, it is neceſſary that we conſtantly practiſe this Examination, and ſtrictly obſerue this Watch of the Lord.

Mat.25.28,29 30.
1 Iohn 2.14.
Mar.4.24,25.
Reuel.2.22,& 3.1.2,19.
Pſa.51.8,6,10

A Prayer before our examination, *for our right and* fruitfull practice of this great and happy labour.

To bee vsed either in this forme, or more briefly, according to our holy Meditations.

OH most holy God and louing Father, who seest in secret, and rewardest openly; and hast commaunded all thy Children to watch & to pray continually; and to this end to examine and to try their hearts and wayes, that they may euer haue thy fauour and blessing and bee assured neuer to bee confounded, whilst they endeauor to walk vprightly in all thy commandements: I poore

Matth. 6. 4.

Luke 21. 36.
Psal. 4. 4, 5, 6.
Psal. 1. 1, 2, 3
Psa. 119. 1, 2, 3 4.
Psal. 119. 8.

poore wretch do humbly beſeech thy
Pſalm.19.12. heauenly Maieſty, to aſſiſt me at this
Ier.17.9.10. time, in this work, which is of all other
2 Peter 1.9. the hardeſt to fleſh and bloud. For, O
Apoc.3.1. Lord, I feele my ſelfe ſo blind and full
Prouer. 17.3. of ſelfe-loue, & my heart ſo deceitfull,
Heb.3.12,13. that I may be dead, hauing a name to
Pro.6.1,4,& liue. I euidently ſee, Oh tender Father,
10.23. 27,25, that through the innumerable deceits
26. that are in ſinne, I may eaſily depart
Exo,4. 4.13, 2'. from thee, or fall into, or liue in ſome
1 Cor.11.28. to 31. greiuous ſinne; or in the omiſſion of
Ier.5.24,25. ſome neceſſary duty, to prouoke thee
to ſmite me with ſome iudgement, or
at leaſt to turn away good things from
mee, euen then, when I thinke my ſelfe
in the beſt caſe. I finde my ſelfe more-
Mat.26.40,41 ouer ſo weake, that I am not able to
Zach.3.1,2, ſpend one houre thus with thee to pre-
uent theſe euils: My deadly enemy wil
ſtand vp alſo at my right hand to hin-
der me herein, to depriue mee of that
bleſsing that I may ſurely expect in a
right performance of this duty. Ina-
ble me therefore (deare Father) to ſet
Pſalme 51. my ſelfe in thy preſence who lookeſt
Prou 17.3. chiefly vpon mine inward affections,

and

and to doe this seruice vnto thee in the most sincere and humble manner, that it may be accepted of thee. Strengthen me with thy holy Spirit, that my heart may goe together with thy Word, in euery part of his triall; that I may reioyce and praise thy Name, wherein I haue receiued strength to beginne to walke with thee; and bee thereby encouraged to run on more cheerfully in this narrow way towards thy heauenly Kingdome. Soften my hard heart, that I may bee humbled vnfainedly, when thou shewest me wherein I haue offended thee, that I may mourne, looking at thy Sonne, whom I haue pearced thereby, and yet withall in the fountaine of his bloud find euerlasting comfort. Helpe me both to perceiue my wants, weaknesses, and corruptions, and to keepe a continuall remembrance of them; to reforme whatsoeuer is amisse, to bring euery thought into a holy obedience; and that I may renew my vowes, to bring forth dayly better fruit, euen to my old age and last dayes: contending more earnestly towards

Exod. 3. 5. Leuit. 10. 1.

Psal. 27. 5.

Psal. 103. 1. 2, 3, 4, 5, 6.

Ezek 36. 26.

Zach. 12. 10.

Zach. 13. 1. 2.

2 Cor. 10. 5.

Psal. 92. 13, 14.

Phil. 3. 14.

wards the marke, vntill I attaine the heauenly patterne. Keepe mee, oh righteous Father, from ſecurity or ſtanding at a ſtay, leſt for not going forward, I go backward in thy iuſtice, and become an apoſtate to runne after the euill world, and put thy wrath vpon me. Confirme mee in this grace, both carefully and conſtantly to keepe thy watch, that I may haue boldneſſe now, and euer expecting thy comming, crying, *Come, Lord Ieſus*: And that in the meane time, though mine aduerſary ſhould write a book againſt me, I may weare it as a Crowne vpon mine head. And finally, that at thy appearing I may lift vp my head for ioy, when all they who haue not watched, ſhall cry vnto the hils and mountaines to couer them from thy preſence.

2 Tim. 1. 23. Luke 21. 36. Heb. 4. 12, 13. Heb. 6. 1, 4, 5, 6, 7.

1 Iohn. 2. 21. Rom. 8. 23. Apoc. 22. 20. Iob 31. 35, 36.

Luk. 21. 28.

Apoc. 6. 16.

Rouze vp alſo my drowzy ſoule to learne of thee, my Sauior, how to pray, and to beſtow more time therein then euer I haue done; and that I may wraſtle with thee, and weep as *Iacob*, neuer letting thee goe, before thou haſt bleſ-

Marke 23. 33. and 14. 38. Luke 11. 12. Hoſea 12. 4.

ſed

sed me: that therby I may obtaine this strength so to watch. Let me euer remember that I cannot watch, vnlesse I pray, nor pray vnlesse I watch; that I may not separate these two, but continually watch and pray, that I neuer fall into temptation. Grant me withall to bee able to apply thy promises to myselfe particularly, and to feele that vnspeakeable comfort that is in them, hauing mine eye stedfastly fixed on thee, (my blessed Sauiour) and that ioy which thou holdest out vnto me.

Vouchsafe, O gracious Father, that I may thus grow in inward consolation, by feeling thy fauourable countenance shining still more brightly vpon me, vntill I shall behold thy glorious face in the heauens, and receiue the full and euerlasting reward of al my poore endeauours through thy dearely beloued Sonne, mine onely Lord and Sauiour.

Amen.

Luk. 21.26,27
Mat.14.38.
Mat.7.7,8.
Luk.11.9,13.

Heb.11.1.2,6
Rom.4.16,20.
24.
Heb.12.1,2,3

Psal.4.6.6,7.

Psal.16.11.&
17,15.
1 Cor.13.12.
1 Iohn 3.1.
Rom.8.18.

First,

FIrſt, meditate ſeriouſly on theſe worthy places of Scripture, and ſo proceed with an vnderſtanding heart, hoping at length to bee fully conformed to the heauenly patterne, and the Lord fulfill all thy deſire.

BCall heauen and earth to record this day againſt you, that I haue ſet before you life and death, bleſſing and curſing: Therefore chuſe life; that both thou and thy ſeed may liue, Deut. 30.10.

By louing the Lord thy God, by obeying his voyce, and cleauing vnto him: for he is thy life and the length of thy dayes, 20.

Let not this booke of the Law, depart out of thy mouth, but meditate therein day and night, that thou mayeſt obſerue and doe according to that is written therein: for then ſhalt thou make thy wayes proſperous, and then ſhalt thou haue good ſucceſſe, Ioſ. 1. 8.

Bleſſed is the man that doth not walke in the

Thou hathaſt *Dauids* ſpirit haue his Echo in thy heart to ſay in euery part hereof. This O Lord, I will doe, Pſalme 27. 8.

 counſ-

counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull, Pſal. 1. 1.

But his delight is in the Law of the Lord, and in his Law doth he meditate day and night, 2.

For hee ſhall be like a tree planted by the riuers of water, that will bring forth her fruit in due ſeaſon, whoſe leafe alſo ſhall not fade: ſo whatſoeuer hee ſhall doe, ſhall proſper. The wicked are not ſo, but as Chaffe, &c, 3.

Wherewithall ſhall a young man redreſſe his way? In taking heed thereto according to thy Word, Pſal. 119. 9.

I conſidered my wayes, and turned my feete vnto thy teſtimonies, Ver. 59.

I made haſte, and delaied not the time, to keepe thy Commandements, 60.

Oh how I loue thy Law! it is my meditation continually, 97.

By thy Commandements thou haſt made me wiſer then mine enemies: for they are euer with me, 98.

I haue had more vnderſtanding then all my teachers: for thy teſtimonies are my meditation, 99.

I vnderſtood more then the ancient, becauſe I kept thy precepts, 100.

I refrained my feet from euery euill way, that I might keepe thy Word, 101.

Thy Word is a lanthorne vnto my feete, and a light vnto my paths, 105.

Thy

Thy testimonies are my delight, and my counsellors, 24.

They are better vnto me then thousands of gold and siluer, 27.

The Lord is with you, whilest wee are with him: if you seeke him, hee will be found of you; but if you forsake him, he will forsake you, 2 Chr. 15. 22.

The hand of our God is upon all them that seek him in goodnes: but his power & his wrath is against all them that forsake him. Ezra 8. 22.

The iust shall liue by faith: but if any withdraw himselfe, my soule shall take no pleasure in him, Heb. 10. 38.

Because iniquity shall bee increased, the loue of many shall waxe cold: but hee that endureth to the end, hee shall bee saued, Mar. 24. 12, 13. Prou. 3. 21, 22, to 26. & 4. 6, 19, 20, 2 , 22. Iob 22. 21, 22, 23, 28, 29. Mat. 7. 13, 14. Apo. 22. 14, & 14, 12.

Wherefore is liuing man sorrowfull? Man suffereth for his sin, Let vs search and try our wayes, and turne againe vnto the Lord. Let vs lift vp our hearts with our hands to God in the heauens, Lam. 3. 39, 40, 41.

When I held my tongue, my bones consumed: or when I roared all the day, then I acknowledged my sin before thee, neither hid I mine iniquity: for I thought, I will confesse against my selfe, my wickednesse vnto the Lord, and thou forgauest the punishment of

my ſin, Pſal. 32. 1,2,3,5,6. Iob 33. 23,24,25, 26,27,28. 1 Ioh. 1. 9.

Therefore acquaint thy ſelfe, I pray thee with him; and make peace: thereby ſhalt thou haue proſperity, Iob 22. 21, 22. to the end of the Chapter.

Receiue, I pray thee, the Law of his mouth, and lay vp his words in thine heart, 22.

If thou returne to the Almighty, thou ſhalt be built vp, and ſhalt put iniquity far from thy Tabernacle, 23.

Thou ſhalt make thy Prayer vnto him, and he ſhall heare thee, and thou ſtalt render thy vowes, 27.

And he ſhall deliuer the Iland of the innocent, and it is deliuered by the pureneſſe of thy hands.

The

THE TRVE VVATCH and RVLE OF LIFE.

1. *The assurance of Gods favour chiefly to bee sought for.*

WHat which aboue all other things in the world, a man is most earnestly to labour for, next vnto the Glory of God, is: To be assured of his saluation, that he is in the Fauour of God, and standeth in the state of Grace; and to increase in this assurance daily. For,

Mar.6 33,& 13,44,45,46, & 16.26. Mar.10.17. Rom.5 1,23. Psal.4.6,7.

First, this will quiet the heart of a man, and fill it with vnspeakeable ioy, euen in the middest of his greatest troubles whatsoeuer.

Secondly, the doubting or want of assurance hereof will breed extreme vnquietnesse and horror to euery man, when once his conscience shal be awakened, and be vnto him as the beginning of the vnspeakeable torments of hell fire.

Gen.4.13.14. Deut.28.65 66,67. Esa.51.20,21.

2 The meanes to get this assurance; viz. *the tryall of our selues.*

2 Cor.13.5. 1Cor.11.28.31 Mat.1.15.& 16.16. Act.2.38. Luke 3.3. John 1.22 Gal. 2.6. Col.3.6,10, 11.

THe meaneswhereby wee may obtaine this certaine assurance, that we are the children of God, and in his fauour, and also get the same more confirmed daily, is by a carefull examination of our selues, whether wee feele these two graces, Repentance and Faith, and the same increased in vs, or at least continued with a true and earnest desire and endeauour of increase: for hereby we haue put off the old man, and put on the new: wee are regenerated and in state of grace: and so are acceptable to the Lord through Iesus Christ.

3. The rule of Tryall.

Heb. 6.1. Rom 7.7.& 2, 12. Zach. 12-10. Acts 3.37. Marke 1.15.

OVr repentance and conuersation being wrought, partly by the Law, being partly by the Gospell; wee must try our selues both by the Law and Gospell. The summe of the Law being comprized in the ten commandements: the summe of the Gospell in the Articles of our Faith, commonly called the Apostles Creed.

4. The Subiect of our Tryall, or parts to bee examined.

2 Cor.13.5. 2 Thes. 5.23.

WEe must examine our selues, and that for all parts, whether wee finde

finde a change, that is, the new birth begunne in vs, since wee beleeued in Christ, and as fruits of our faith.

1 Our minde, whether we labour to bee daily more enlightned to know that which is good and to be imbraced; and that which is euill, for to be auoided, by encreasing in the knowledge of the Word of the Lord, and especially of Iesus Christ and him crucified, in the same reuealed. — 2 Co. 1. 9, 10. Heb. 5. 14. 1 Thes. 5. 21. 2 Peter 3. 18.

2 Our memory, whether it doe more firmely keepe those good things that it hath learned. — Psalm. 19. 11. Prou. 7. 1, 2. Luke 2. 1, 51.

3 Our will, whether it more freely chuseth the good, and refuseth the euill, and so be daily more pliant and obedient to the will of the Lord. — Rom. 7. 18, 19, 20.

4 Our affections, whether they bee euery day more confirmed to the holinesse of Christ: that is, in louing that which God loueth; hating that which hee hateth; reioycing in that whereby he is honoured and well pleased; grieuing for the contrary; fearing only the offending of him; securing our selues in his loue and fauour alone. — 2 Peter 1. 4. Acts 2. 42, 46. Romans 1. 15. 1 Sam 24. 10.

5 Our conscience, whether it bee still tenderer. 2. Checking vs for euery fault done or intended. 2. Quieting vs in this Assurance, that our sinnes are washed away in the bloud of Christ. 3. Bearing witnes

vnto vs of our vpright liues and conuerſations, at leaſt begun; with a reſolute purpoſe ſo to proceed all our daies.

1 Cor. 6. 20. Rom. 6. 12, 19. Iames 1. 26. Deut. 6. 4, 5 6.

6 Our body, whether it endeauour and wee labour after more abilitie daily to performe euerie duty accordingly, and in euery part; and all this at all times, and in all places conuenient.

Mar. 22 37. Luke 10. 27. 1 Theſ. 5. 23. Phil. 3. 12. 13. Leu. 22. 20. Eph. 4. 13.

7 Finally, wee are to examine our whole life and conuerſation, whether wee feele a change therein unto newneſſe of life. All theſe being the Lords, hee doth require this holines in them all; and that by ſtriuing to perfection, each day to grow a little, vntill we come to a perfect man, the meaſure of the age of the fulnes of Chriſt. Vntill we feele ſuch a change in ſome meaſure, we can neuer haue any true comfort; and contrarily, if we decreaſe.

4. *Time of our Examination.*

Eccleſ. 4. 17. Pſal. 26. 6. 1 Cor. 11. 28, 30.

THe fitteſt time is,

1 In our preparation to the Sabbath to obſerue it conſtantly, ſo faras we are wel able to haue opportunity.

2 More carefully before our receiuing the Sacraments, or before a faſt publique or priuate; and whenſoeuer wee deſire to obtaine any ſpeciall bleſsing from the Lord: And chiefly, in any grieuous viſitation, when the Lord appeareth to bee

Ioel 2. 12, 13, 17.

angry

angry with vs. But aboue all, when hee seemes to summon vs by death to appeare before him, to giue an account of our Stewardship. Luke 16.2.

The reason is, because the Lord will bee sanctified in all them that come neere vnto him in any such speciall manner, threatning to cut him off that approcheth in his vncleannes: and moreouer wee may expect a measure from him of blessing, as wee measure to him in our preparation, to come before him, *Leuit.* 10.3. & 22.7. *Exod.* 19 22. *Mat.* 7.2. *Mar.* 4.24.

This is the surest way to remoue or sanctify any iudgment that we shall surely finde comfort in it in the end, or to obtaine any mercy.

5. *Place for our Examination.*

THe meetest place is, where we may bee most secret, and freest from distraction, remembring the malicious endeauours and cunning of Satan, to hinder or disturbe our best workes, as experience in this will soone teach vs plainely: setting our selves as in the presence of God, with whom we haue to deale, whose eye is vpon our hearts and the manner of our carriage herein; and where wee may most freely powre out our soules without suspicion of hypocrisie, and in the most humble maunner, accustoming our selues to the most conuenient place, yet auoiding warily all superstition therein.

Psal. 4.4.5. *a* Keepe narrow watch ouer the heart herein.

6. Helpes before our Examination, to make it more powerfull.

WE mayvse the helpe of this threefold consideration:

1 Of the misery into which euery sinne brings vs, vntill wee haue truely repented of it.

2 How our sinnes are made more heinous in circumstances.

3 The blessing following a holy conuersation.

The first helpe, viz. *danger of wilfull impenitency in any sinne.*

a Awake thou secure Christian, & consider well in what state thou standest.

a 1 By euery sinne we dishonour God more or lesse, according to the quality thereof, and so prouoke him to dishonour vs againe, 1 *Sam.* 2. 30.

Col. 3. 9, 10. Eph. 4. 14.

2 Euery sinne defaceth in some sort the Image of God in vs, which wee should labour to repaire daily. This Image is the knowledge, righteousnesse, and holinesse commanded in the Word of God.

Iohn 8. 44.

3 Each make vs in part like Sathan, whom in that sinne wee resemble, giuing him aduantage thereby, both to accuse vs before the Lord, and to lay speciall claime to vs for the same; or at least, to get liberty to afflict vs thereupon.

1 Iohn 5. 18. Io. 1 9. 10, 11, 12. Esay 59. 2. Ios. 24. 19, 28. Ier. 5. 25.

4 Each as a cloud separates betweene the

the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindreth the course of his graces (for God is so holy, that no euill can dwell with him) and so turnes away blessings temporall and spirituall. Psal.5.4,5.

5 Prouokes the anger of our most louing Father against vs, as the faults of children doe of their Parents. 2 Cor.10.2 ¶ Exod 4.14,24. Ios.27.17, 18. Psal,50.16,17, 18.

6 Brings distrust of Gods prouidence and fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewd childe continuing obstinate against the Parents in any fault: so that we cannot say, that God is our God, or that wee are his dutifull people and children, and in his fauour, so long as wee continue therein. The triall of this in our most serious prayers, in time of trouble is most euident. Esay 1.12, 13. to 17, & 66,3.

7 Indangers vs to bring temporall scourges on our bodies, goods, friends, name, or labours, whereby the Lord sheweth his hatred of euery sinne, euen in his own children, and awakeneth them, that they may not bee condemned with the world: whereby hee preuents the like in themselues and others, as *Dauids* ensample fully declareth. Exod.4.24,26 1 Cor. 11 30, 31. Num.17.12.13 14,&20.22,24

8 Grieues Gods Spirit, so as it may cause it to depart so far, as that we may loose our sound Eph.4.30. 1 Thes.5.19. Psal.95.8,10. Psal.51 8.9. 10,11.12.

sound feeling of the true comfort in Christ, and much more of the particular experiments of his speciall fauours, wherein he is wont very much to reueale himselfe to his most familiarly: renewing his mercies euery morning, so long as we carefully stirre vp our hearts to obserue his strict Watch. We may bee made vnable to pray as we ought, to heare or performe any spirituall Duty aright with liuely comfort. And contrarily wee may become hard-hearted, to lose that sense of sinne, and Gods anger for it, which formerly wee had; to cost vs many a sorrowfull heart, before we recouer it againe. To teach vs to know Gods holinesse, and our owne vilenesse, and so to bee made more watchfull after, to keepe and stirre vp the Spirit, to make more account of it, and to giue it better entertainment

Cant. 5. 2. 3, 1, 7.
Be afraid of this, thou obstinate sinner; it will surely ouertake thee either in this life, or so soon as euer thou departest hence when it wil be too late to cure it.
Dan 5. 6. Prou. 18. 14. Esa. 57. 20, 21.

9 Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe vntill God awake it, and call it to account, and then will follow,

1. Shame, to make vs run from God, as *Adam*, *Gen.* 3. 8.
2. Sadnesse, as in *Nabal*, 1 *Sam.* 25. 28
3. Terrible feare, as in *Balthazzar*.
4. Despaire, as in *Cain*, *Saul*, *Iudas*, *Achitophel*.
5. A hell in our consciences, the very entrance

entrance into the Lake, that wee shall be as the raging Sea, casting out our owne shame; the worm of conscience beginning to gnaw without the hope of release or any ease, vnlesse all this be preuented by speedy and vnfained repentance in this life, which wee know not whether it shall be continued vnto the morning. Luke 12. 20.

10 Barreth vs out of heauen, and depriueth vs vtterly of all the ioyes thereof, 1 *Cor.* 6. 9. 10. 11. *Mat.* 5. 19.

11 Thrusts vs into hell, to abide the torment thereof with Satan and his angels for euermore, *Rem.* 21. 8. *Gal.* 3. 10. *Rom.* 6. 23. *Deut.* 27. 26. *Gen.* 2. 17.

The second helpe, viz. *considering the Circumstances whereby our sinnes are made so sinfull.*

1 THe terrible Maiesty of the glorious God, against whom the sinne is committed, declared euidently in the punishment of the Angels, *Adam*, the old world, Sodom, at the giuing of the Law on mount Sinai, in the captiuity and destruction of Gods owne people; and to bee reuealed most fearefully, when Christ shall come with thousand thousands of glorious Angels (to take an account for the keeping thereof) in flaming fire, to render vengeance to all who know not God, being disobedient Deut. 4. 24.

ent to the Gospell of Christ, *Deut.* 4.24. *Exod.* 20.5,2. *Thes.*1.7, 8,9,10.

2 Because our sinnes haue beene committed through ingratitude and abuse of his mercies bestowed vpon vs, both ordinary and extraordinary, or at least, by forgetting of them, 2 *Sam.*12.78.

3 Contrary to the checks of our conscience, which haue beene conuinced for the same, *Iohn* 15.22,24. *Rom.*1.18.21.

4 Contrary to our high calling to bee Christians, 1 *Thes.* 2.12. and 4.7.1. *Cor.*1. 2. 1 *Pet.*1.15.

5 Contrary to our Couenants at Baptisme, our vowes oft renewed, with many holy motions and purposes, *Ezech.*16.4,6, 8. *Eccles.*5,3,4,5.

6 Against threats, and examples of Gods iudgements, and his fatherly chastisements on our selues and others, *Dan.*5.18,22,23, 24.

7 By committing the same sinnes oft after our repentance, and pardon obtained, 2 *Pet.*2.22.

The third helpe, viz. *by considering the blessings following a holy conuersation.*

Behold thy reward, thou carefull Christian, and thou wilt neuer faint.

AS 1. The escaping of all the former misery of sinne, *Deut.*6.24.25.

2 Wee shall honor God, and adorne his Gospel, and so be honoured of him againe.

The

Tit. 2.10. *Deut.* 4.6. 1 *Sam.* 2.30.

3 Wee shall repaire his Image daily, to cause him to delight in vs, *Ephes.* 4.23,24. *Col.* 3.10.

4 Wee shall get more assurance of his fauour, fatherly protection, and prouidence for all benefits, so farre as may stand with his owne glory, our saluation, and the good of his Church, *Psal.* 34.10,18,& 37, 24,25. *Iob* 22.21,22,23,&c.

5 Wee shall obtaine boldnesse and power in prayer, as *Abraham*, *Moses*, *Samuel*, *Iob*, *Daniel*, *Pro.* 18.1. *Psal.* 4.3. *Iam.* 5.16 *Iob.* 22.30. *Ier.* 15.1. *Ezc.* 14 13,14,15,16.

a God is still the same to al that follow their steps.

6 We shall escape many scourges, *Psal.* 34.15. *Iam.* 5.16,17. *Hebr.* 8.12.5. *Apoc.* 3.19. 1 *Cor.* 11.30,31,32. *Ezec.* 12.13, &c.

7 Wee shall stir vp and reioyce the Spirit of grace in vs, and so get an increase of al graces; for to him that hath, shal be giuen, and he shall haue abundance, *Mat.* 25.29.

8 Wee shall dismay and driue away Satan with all his temptations and accusations, *Mat.* 4.11. *Iam.* 4.7.

9 Wee shall much stop the mouthes of all the wicked, when wee may beare their reproach as a Crowne, and so haue much boldnesse in the day of triall, to stand forth for any good cause; as *Moses*, *Samuel*, *Iob*, *Paul*, *Num.* 16.15. *Iob* 31.35.36.

10 We shall get & keep a good conscience, which

which is a continuall feast, euen the beginning of the kingdome of heauen, in peace, and ioy in the holy Ghost, with assurance of the guard of the Angels, & all other blessings thereunto belonging, *Prou.* 15.5. *Rom.* 14.17. *Psal.* 91.11. & 34.7. *Mat.* 11. 29,30.

11 We shall escape the lake and torment, which all the foolish, that is, all impenitent sinners must endure for euermore, *Apoc.* 21. 8.

2 Tim.4 7,8. 1 Cor.2. 9. 12 Wee shall through Christ obtaine the crowne and kingdome laid vp for all those who thus walke with God, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart to consider of, with a iust reward of euery good duty that euer we performed, *Matth.* 6.1,4,6,18. and 10.42.

1 Tim. 4. 8. 13 And so hauing the assurance of all the promises for the life present, and that to come, we shall be able to waite continually for the appearing of our Lord and Sauiour, lifting vp our heads for ioy, and crying alwaies, Come, Lord Iesus, come quickly, *Luk.* 21.28. *Apoc.* 22,20.

Some other Rules to bee obserued for our direction and comfort in our examination.

1 THat we examine for sinnes; first past. Secondly, present. Thirdly, which we are in danger of.

2 Con-

2 Concerning sinnes past, whether we haue so vnfainedly repented of them that the very remembrance of them is grieuous vnto vs. Psalm.25.7. Psal.51.1,2,3, 17.

3 A contrite heart after euery offence because we haue therein offended our loüing God, with a liuely hatred of the same, and a resolute purpose, neuer to commit it againe, (looking at Christ by faith, whom we haue pierced thereby) is a comfortable assurance vnto vs, that that sinne is pardoned in CHRIST, and wee freed by him from the punishment due vnto it. With *Dauids* speech (I haue sinned) is ioyned the answer of the Prophet: The Lord hath put away thy sinne: but wee are neuer to rest, vntill wee feele our hearts so affected. Psalm.51.10. Zach.12.10. 2 Sam.12.13.

4 For sinnes of which wee are in danger, because wee are strongly inclined to them, or otherwise; or for graces which we want let vs begge in faith earnestly, looking at Christ. Let vs aske the ouercomming of any sinne, vsing all the meanes thereunto, especially auoiding the occasions of it, and wee shall preuaile by little and little, vntill wee attaine a perfect conquest, through the victory of Iesus Christ. So for [a] any grace or an increase thereof, let vs importune the Lord after the same manner; that is, vsing all the meanes thereunto, and wee shall obtaine Ioh.15.7,&16 23.24. Mar.7.7.&11. 21. 1 Ioh.5.14. Lam.4.3.

a Marke well thy infirmities and wants, and view them often: and in all

thy. a priuate prayers bee earnest concerning them watching euer against them. Dan. 6. 10. Exo. 29. 38, 39

b Forget not this: we all faile in it, Psa. 103. 1, 2, 3. Gen. 33. 8, 9, 10. 1 Thess. 5. 17. Matth. 4. 7.

c The neglect euen of the least meanes which God offereth, may hinder or frustrate our desires. Gal. 5. 22, 23, 24. Psal. 127. 1, 2. Rom. 6. 5. Rom. 6. 12, 14.

d Here is thy comfort, thou weake Christian.

taine the graces: for such a begging is the grace we craue. 1. In acceptance. 2. In beginning or first fruits. 3. In pledge of our perfection. *Act.* 5. 6. & 15, 22, 25, 27, 28. *Iob.* 7. 32. *Psal.* 10. 17. & 145. 18, 19. *Ro.* 8. 26

5. Our begging must be by solemne prayer vpon our knees morning and euening at least, with giuing b speciall thankes for that measure of grace which wee haue attained vnto, and by the earnest lifting vp of our hearts continually.

6. We must beware that we neither trust so much to our prayers, as to cause vs to neglect any one of the other meanes ordain'd of God for whatsoeuer wee desire, but that wee vse them still more conscionably, especially the principall: as the Word preached & c all other in order; neither that we trust so much to the other meanes, as to neglect Prayer.

7. So many sinnes as we haue ouercome of conscience and loue to God, or graces as we haue thus attained to, or can pray earnestly for, so many liuely euidences we haue of the sanctifying Spirit of God, and our sound regeneration, so long as we lie not in any one known sin: and as we grow herein, so grow we in assurance before God.

8. In all d these, God accepts our endeauour to obey, so that it bee totall in euery part, *viz.* in our mind, conscience, will & affections

fections, and alſo earneſt to doe what wee can without hvpocriſie, as he did *Abraham* reſolution to offer *Iſaak*: and as the kinde father accepts the endeauour of the childe or as it is in almes, where a man is accepted according to that which hee hath, and not according to that which hee hath not, ſo that there be firſt a willing mind: ſo is it in graces, if there be a ſtrife, with hungring after more, vntill wee come to a perfect man, euen the meaſure of the age of the fulneſſe of Chriſt.

Nehe. 1. 11. Mat. 12. 20. Acts 42. 3. Gen. 22. 16, 17 Mat. 3. 17.

2 Cor. 8. 12.

Matth. 5. 6. Ephe. 4. 13, 14

9 Gods grace is ſufficient for vs:

To { 1 Supply that which is wanting. 2 Forgiue that which is committed. 3 Impute Chriſts obedience. 4 Support vs being weake. 5 Reſtore and raiſe vs vp being falne.

2 Cor. 12. 9.

10 Gods power and mercy are made perfect, or manifeſt through our [c] weakneſſe, that God may bee glorified, & we humbled continually: that he that reioyceth, may reioyce onely in the Lord, 1 *Cor.* 1. 31.

c Faint not at thy weakneſſes, but comfort thy ſelfe herein.

11 In greater meaſure of graces or any bleſſing, as we get more aſſurance, ſo wee muſt returne more thankfulneſſe, and become the more humbled, watching againſt [d] pride, for feare of the meſſenger of Satan to buffet vs: for pride ſprings vp, when all other ſinnes dye, 1 *Theſſ.* 5. 18. 2 *Cor.* 12. 7. 2 *Chro.* 32. 20, to 26. *Pſal.* 30. 6, 7.

d In greateſt experience of Gods extraordinary fauours, feare *Hezekias* ſin, *viz* to haue thy heart puſe vp, and ſo wrath come vpon thee.

12 In leſſe measure of grace wee are to mourne after an increaſe, by the carefull vſe of all the meanes, ſo to get more aſſurance and comfort, leſt wee deceiue both our owne ſelues, and others, hauing nothing but a ſhew, being as the fooliſh Virgins, and as the barren Figtree, *Mat.*5.6. 1*Theſ.*4.1, 10. *Matth.*25.2,3. *Luk.*13.7.

THE

The Glasse of the Law, or Map of the narrow way of life, from step to step, through euery Commandement, whereby wee (beholding our owne naturall misery) may bee driuen daily to put on Christ, and (considering our wayes) may turne our feet to the testimonies of the Lord.

IN all[a] this view we must euer remember to be thankfull for euery grace receiued; mourne for euery sin committed; looking at Christ crucified, begging pardon through him, and the imputation of his obedience. In al wants we are to intreat an increase of strength and grace through him, by lifting vp our hearts, vntill wee attaine to perfection in the heauens; obseruing how we grow in grace daily, and in subduing of euery sin, *Prou.* 4. 18. *Eph* 4. 13. 2, *Pet.* 3. 17, 18.

This is the way, walke in it, Esa. 30. 21 *Lord open thou mine eyes, that I may see the wonders of thy Law.* Psal. 119. 18. *When thou saidst, Seeke ye my face, my heart answered vnto thee, Oh Lord, I will seeke thy face*, Psal. 27. 8.

[a] Reade with thy heart, and stir it vp carefully to the practice hereof.

The first Commandement.

Thou shalt haue no other gods before me.

WHich inioynes vs to haue *Iehouah* onely for our God, and commands the parts of his inward worship.

Here we are to examine how we walke forward more cheerefully in these principall duties, which are the very entrances to all true godlinesse.

1 KNowledge *of God and his Will reuealed in his Word, with acknowledgement of the same,*) which is a principall part of the Image of God, whereof wee may glory, and without which we are in danger to

to perish, being vnable to goe one steppe towards the kingdome of heauen, *Col.* 1. 10. and 3. 10. *Phil.* 1. 9, 10. *Ier.* 9. 23, 24. *Hos.* 4. 6. *Pro.* 6. 22, 23.

2 *Faith* [b]) Whereby we beleeue God to be our God, and withall euery part of his Word, so as we feele the power of it in our hearts: as of

1 Commandements, to obey them readily, as *Noah* and *Abraham*.
2 Iudgements and threats, to terrifie vs from sin, as the *Ninimites*.
3 Promises to comfort vs, and incourage vs to goe on more cheerefully in godlinesse, as *Abraham* and all the fathers, who receiued good report thereby. Without this faith, it is impossible to please God, *Heb.* 11. 2. 6. *Rom.* 14. 23.

3 *Hope*,) looking for the performance of euery thing which God hath promised in their due time, *Rom.* 8. 24, 25.

4 *Confidence in Gods prouidence*,) to bee able to cast our burthen onely vpon God, reioycing in him alwaies, that hee is our God, in a certaine assurance that hee will nourish vs: full of Christian courage, as *David, Nehemiah, Daniel, Psal.* 55. 22. *Phil.* 4. 4. *Psal.* 3. 6. *Nehe.* 9. 10. *Dan.* 10.

5 *Loue of his Maiesty because of his goodnesse*,) louing feruently all his commandements, ordinances, & seruants, with whatso-

[b] This ouercommeth the world, with all the difficulties in it. 1 Ioh. 5. 4.

euer hee loueth, and that for this cause onely; longing to enioy his presence, zealous to promote his honour, hating that which he hateth, with a vehement indignation, as our Sauiour, and *Dauid*, *Psal.* 69. 9 17.

6 *Patience with obsequiousness in the midst of all our trials,*) euen then when God seemeth to haue forgotten vs, or to frowne vpon vs; hauing our eye still at him, and how hee disposeth all in wisedome and in loue, for our comfort in the end: thus waiting for the happy issue, saying with *Iob*, *Though he kill me, I will trust in him, and reprooue my waies in his sight*; knowing assuredly, that he cannot forsake, faile, or forget vs, *Rom.* 8. 28. *Gen.* 50. 20. *Iob* 13. 15. *Hebr.* 13. 5.

c In the day of triall stand fast, meditate *Dauids* Psal. chiefly, 37, 77 107. &c. fixing the eye at thy Captaine Iesus Christ, and the glory he keepes for thee.

d Marke and thou shalt see it.

7 *Child-like feare,*) liuing alwayes as in Gods presence, labouring to approue our hearts vnto him, thus walking with him as *Enoch*, vntill hee take vs hence; not fearing the face of men, but as the three children and *Nehemiah*: *Psalme* 16. 8 *Genesis* 5. 24. *Neh.* 6 10, 11, 12, 13, 14 *Dan.* 4. 17, 18.

8 *Humility,*) because of his excellency and our vilenesse, his holinesse and our sinfulnes, chiefly of our corrupt nature, which would carry vs to destruction, euery moment, if God should not restraine it: so giuing all the glory of our perseuerance in grace, and of all our good things to him alone,

1 Pet. 5. 5.
1 Cor. 4. 7.

lone, as the free gifts of his rich mercy, acknowledging withall, that we are not worthy the least of them, as *Iacob* and *Daniel*: mourning withall for all the horrible sinnes of our time, as iust *Lot*, and the mourners in Ierusalem before the captiuity, *Ezec.* 9.4.

Psal. 131.1,2. Iam. 1.17. 1 Cor. 1.26,30 Dan. 9.3,4. 2 Pet. 2.7,8.

Abhorring contrarily all the breaches of this Commandement, as the mother sinnes of all the fearefull abominations that are committed in the world.

1 *Atheisme*,) whereby most liue as if there were no God, or heauen, iudgement, or place of torment; as those fooles that say in their hearts, There is no God, *Psalme* 14.1.

2 *Ignorance*,) or spirituall blindnesse, whereby multitudes perish, liuing without Christ, and without God in the world, ignorant of his iustice and mercy for any sauing knowledge, and so goe hood-winked to hell, as the Gentiles; worse then the Oxe that knoweth not his owner, *Hosea* 4. 6. *Eph.* 2 12. *Esay* 1.3.

3 *Infidelity*,) VVhereby the greatest part neither regard the VVord or works of God nor yet depend vpon him, shewed euidently by these signes:

1 Profanenesse of life.

2 Contempt of Gods VVord.

3 Impatience and fainting in trials, 2 *Kin.* 6.33.7.2.

4 Temp-

4 Tempting God, by vsing vnlawfull meanes, in stead of waiting his leasure.

5 Despaire of his mercy.

4 (*Carnall confidence,*) trusting in vanity, euen in any thing but God; whether

a If God increase any of these, set not thy heart on them, but fear Psal. 62. 10.

a { in { 1 Wit and policy. 2 Power and strength. 3 Wealth. 4 Friends, fauour, or any other means: for hereby wee withdraw our hearts from God, bring a curse vpon our selues, making these our gods, Ier. 17. 5.

5 *Colnesse or luke-warmenesse in the loue of God, his truth and seruants,* as the *Laodiceans*; or *decaying in our first loue,* as the Church of *Ephesus*, Apoc. 3. 15, 16. & 2. 4, 5.

6 *Loning or delighting in any thing aboue God, his Word, & ordinances, for preferring them before God and his fauour.*)

{ 1 Parents, children, or friends, as *Eli*
2 Pleasures, as *Esau.*
3 Pompe and wealth of the world, as the yong man comming to Christ. *Mat.* 10. 21, 22.
4 Our selues: Whereunto *Peter* perswaded our Sauiour, *Mat.* 16, 22.

7 *Hatred of God,*) appearing in malice against his Word, or seruants for doing his commandements: as in *Cain*, *Ahab*, *Romans* 1 30. *Exod.* 10. 5. *Deut.* 7. 10.

8 *Wilfull disobedience to any one commandement,*) against the light of our consciences, as in *Saul*: which is rebellion, and as the sin of witchcraft, 1 *Sam.* 2 2,23.

9 *Timorous fuesse, fearing men more then God,* and hereupon doing or forbearing good or euill, for feare of men onely, which is idolatry, making gods of men. Apoc. 21.8.

10 *Presumption vpon his mercy, to sinne, because he is mercifull:*) as most hypocrites doe, though he haue said plainly, he will not bee mercifull vnto such, *Deut.* 29,20,21. Rom. 2.4,5.

11 *Pride against God,*) setting our selues against his VVord, iudgements, or seruants, with an high hand, as *Pharaoh*; or taking his praise to our selues, as *Herod*: or not considering our owne weakenesse, as *Peter*, *Num.* 15.30,31,32,33,34. & 16.3,4,30,31,32. 1. *Pet.* 5.5. *Deut.* 8.17.18. *Luk.* 5.8. *Matth.* 26. 33,35.

12 *Hauing other gods,*) whether the Pope of Rome, as all the Papists, who reuerence his word and ordinances aboue Gods: or any of the Saints, whom they inuocate, or our bellies, or Mammon, *Rom.* 10,14. *Phil.* 3. 19. *Mat.* 6.24.

THE

The ſecond Commandement.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: For I the Lord thy God am a ieale ous God, and viſit the ſins of the fathers vpon the children, vnto the third and fourth generation of them that hate me; and ſhew mercy vnto thouſands, in them that loue me, and keepe my commandements.

WHich commandeth Gods outward worſhip, or the manner of Gods worſhip, with all the parts and meanes thereof, that we worſhip him only according to his will reuealed in his VVord.

Here we are to examine how we walk on more conſcionably.

1 [IN a more carefull vſe of all the ordinary meanes of holineſſe, and part of Gods ſeruice) as frequenting the VVord preached, which is a principall ordinary meanes both to beget and increaſe faith; reading or hearing ſome part of it read daily, d meditation, conference, the vſe of good bookes, com

d Learne the way of thine meditation.

company of the godly, the practice of the duties of piety, omitting no opportunity nor part thereof priuately, nor publikely prayer duely morning and euening at least (in the most humble manner) as the perpetuall morning and euening Sacrifice vnder the law, 2 *Tim.* 1.6. *Mat.* 25.26, 27. 29. *Rom.* 10.14, 17. 1 *Cor.* 1.2. *Exod.* 29.38, 39. *Dan.* 6.10.

2 *Vsing the helpes ordained to bind and stirre vp our selues hereunto.*)

as { 1 Holy resolutions and purposes of performance of things in our owne power, as *Iacob*, *Psal.* 76. 11.
2 [f] *Fasting*, to humble our selues, and make our prayers more feruent, when God cals vs thereunto by some iudgement already vpon vs, or threatned, or for obtaining some speciall blessings for our selues, or for the whole Church, or any member thereof, *Acts* 13.2. 1 *Cor.* 7.5.

3 *Striuing for the maintenance of the faith*,) that is, of Gods pure worship and truth, without any mixture of mans inuentions, or of any other corruptions, *Iud.* 3. *Deut.* 22. 9, 10, 11. 1 *Tim.* 6.14.

Abhorring all breaches of this commandement,)

1 [I] *Magery of the true God, and Christ, or of fained gods, Saints or Angels, of any religious vse*,) as Crucifixes and the like, *Deut.* 27.15.

2 *Euery*

e Redeem the time in watching thy opportunities, and pursuing them with earnestnes vntil they be effected.

f Acquaint thy selfe well with this duty, thou that wouldest be acquainted with the Lord Iam. 5 10. Esa. 22.12, 13. Ezr. 8. 21, 22, and 10, 6. 9.

2 *Euery ont vaine representation, deuised by man, to be either part of Gods worship, or to teach some religious duty:*)for all such likenesses are expresly condemned. *Nor the likenesse of any thing that is in Heauen aboue, nor in the earth beneath, &c.*

3 *All will-worship,*)that is, al not warranted by the Word of God, though done in neuer so good an intent, as in *Nadab* & *Saul*: for Christ is the only teacher of his Church, and sole ordainer of the meanes of his own worship, *Col.* 2. 22, 23. *Numb.* 15. 39, 40. *Deut.* 12. 32. *Mar.* 7. 7, 8, 9. *Leuit.* 10. 1, 2. 1 *Sam.* 15. 15, *Mat.* 23. 10.

1 Thess. 5. 22. Rom. 1. 31. 2 Cor. 6. 14. 1 King. 16. 18. Deut. 7 25. 26 & 12, 4, 29. 30. Esa. 30. 22.

All approbation of Idolatry.)

By { 1 Presence. 2 Speech. 3 Gesture. 4 Silence. 5 Keeping reliques, monuments, customes, or other remembrances thereof vndefaced, which God, being a iealous God, cannot endure, *Iud.* 23. *Deu.* 12. 31. *Ex.* 20. 5.

Deut. 7. 2, 3, 4, 5, 25, 26, & 12 4, 29, 30. 1 Cor. 5. 10.

5 *All knowne, auoidable, and vnnecessary occasion of insnaring our selues or others in superstition*)either by any of the former kindes of approbation thereof, or by vnnecessary traffick or familiarity with Idolaters or false-worshippers: or seeking helpe of, or fauouring them, 2 *Cor.* 6, 10, 14, 18. *Esra.* 9. 2, 12, 14, & 10. 1, 11.

6 *Adoring Saints or Angels*) as the Papists doe. *Acts* 10.25,26. *Apo.* 19.10.22,6.

7 *Worshiping Sathan, by seeking to effect strange matters by meanes forbidden, or not warranted, or seeking after them that vse such meanes.*) For Satan is very ready, when any homage is done vnto him by practising such meanes; or seeking after them; as *Saul* seeking the Witch, when as hee was forsaken of God: and to Sorcerers, as we see by daily experience. Esa. 8.19, 20. Apoc. 21,8. Deut. 18,14.

8 *Hypocriticall worship,*) as in

1 Outward ceremonies, or bare shewes of Religion.
2 Forwardnesse in small matters, omitting the most weighty, as the Pharisees.
3 Haulting betweene two Religions.

Mat. 23.23,29

9. Neglecting the seruice of God, or any part or meanes thereof, *Ier.* 48.10. 1 Kings 18.21

THE

The third Commandement.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord wil not hold him guiltleſſe, that taketh his Name in vaine.

ORdaining the reuerent and fruitfull manner of performing Gods worſhip.

Here ſeewee to view how wee runne on more cheerefully in theſe duties.

1 *A reuerent vſe of all the names of God, which are all thoſe things, whereby he makes himſelfe knowne vnto vs as by names:*

as
- 1 Titles, as God, Lord, *Deut.* 28.58.
- 2 Attributes; as mercy, truth.
- 2 Ordinances, as Word, Sacraments, Miniſtery, *Act.* 9.15.
- 4 Creatures, as heauen, earth, ſea, and all in them.
- 5 Iudgements, bodily.
- 6 Mercies, bodily, ſpirituall.

Taking occaſion ° to conſider of, and ſet forth Gods glory, ſhining in euery one of them, vſing them to the ends he hath appointed.

° Herein wee are all principally defectiue.

2 *Swearing*

Swearing religiously,) that is, by the Lord alone, and in matters of importance, onely [p] for his glory, our good, and the good of our neighbour, which cannot otherwise be ended: and also with great advice, lest wee forsweare, or at least, lest we take that glorious name in vaine, at which we ought to tremble: and so performing our oathes faithfully, *Ier.*4.2. *Heb.*6.16. *Psal.*15.25.

[p] Looke well to these, before thou take thy oath

3 *In a more fruitfull vse of the Word, Sacraments, and other meanes of our saluation,* that is, with feeling the power of sanctification by them, through mixing them with faith, *Luk.*8.15. *Heb.*4.2.

3 *Praying with more* [q] *feeling, fervency and faith, giuing thanks also with more cheerefulnesse.*)

[q] Lift up thine heart hereunto. Eph.6.18. Col.4.2.

5 *Sanctifying all Gods benefits, ordinances, and chastisements, with the workes of our calling, by the Word and Prayer,*) that so wee may haue a more holy vse thereof, 1 *Tim.*4.5.

6 *Making bold and wise profession of every part of Gods religion, gracing it by a holy conuersation,*) as our Sauiour and *Abraham,* who built Altars whersoeuer hee came, euen among the Infidels, in obedience to God, as he commanded, *Rom.*10.10. 1. *Pet.*3.2, 14, 15. *Mat.*5.16. *Ier.*10.11. *Dan.*6.10.

7 *Performing faithfully and constantly al our holy* [c] *purposes, Psal.*50.14. & 116.14. [r] *Deut.*23.21. *Psal.*26.11.

[r] Forget not these, for God will surely require them.

And contrarily mourning for, and abhorring all abuses of the glorious name of our God, as

1 CAreleſſe *vſing any of his Names in our common talke,*) *Deut.*28.58.

2 *Swearing lightly, or profanely, for which the Land mourneth,*) and much more for forſwearing: as *Zedechias*, 2 *Chron.*36.13.

Hoſ.4.2.3. Ier.23.10.

3 *Blaſpheming,*) by ſpeaking baſely or contumeliouſly of any of his names to his diſhonour, *Leuit.*24.11.14.16.

4 *Curſing*) for God hath giuen vs tongues to bleſſe with, and ſaid, Bleſſe, and curſe not, *Iam.*3.9 10. *Rom.*12.14.

5 *Abuſing Gods Religion,*) as his VVord, Sacraments, or other ordinances (whereby he moſt familiarly ſhewes himſelfe and all his goodneſſe to vs, and would haue vs to make profeſſion of him:) which is done not onely by neglecting of any of them, but

a These three next generall ſinnes, make the whole Land to tremble.

Heb 2.3.

1 *Vſing them vnprofitably,*) without repentance, reformation of life, and an increaſe in holineſſe, 2 *Theſ.*2.10.11,12 *Pſal.*50 16,17.

2 *Making a profeſſion, yet liuing prophanely, which makes Gods enemies to blaſpheme,*) 2 *Sam.*12.14.

3 *Vſing them vnreuerently, or ſcornfully, Acts* 2.13.

4 *Diſ-*

4 *Dissembling any part of the truth, where we ought to professe it:*) as *Peter* amongst the *Galathians*, whereby many were drawne into the like dissimulation, *Gal.* 2.12,13. *Rom.* 10.10. *Dan.* 3.12,17,18.

5 *Vnreasonable or crafty profession, Phil.* 1.15,16. *Prou* 23.6.

6. *Lightly passing ouer Gods iudgements:*) as the *Egyptians*, who were thereby prepared for euerlasting destruction.

7 *Receiuing his benefits vnthankfully, or requiting them vnkindly:*) as *Saul* the kingdome and the husbandmen the Vineyard, 1 *Sam.* 15.17,18,19. 2 *Sam.* 12.7,8,9,10. *Esa.* 5 1,2,3,4,5,6,7. *Mat.* 21.33. to 43.

whether
- Publike, as
  1 Gospell:
  2 Prince:
  3 Peace:
  4 [a] Deliuerances:
  5 Prosperity.
- Priuate, in
  1 Soule:
  2 Body:
  3 Goods:
  4 Friends:
  5. Name:
  6 Labours.

Abuse of our Christian liberty, though in things of their owne nature indifferent, *Rom.* 14,13. 1 *Cor.* 8.9.

[a] The generall forgetting of our miraculous deliuerance, increaseth our sin to the vttermost, especially frō the intended inuasion, the long threatned Day, the Gun powder plot. Our seuerall discontentments for the things we want, make vs ordinarily to forget the we haue. The very Gospel, with our prosperity so admirably cōtinued, may cause vs all to breake out into old *Iacobs* speech, *I haue nought, Ioseph is yet aliue.* What would not our Fathers haue forgone for the Gospell alone?

By
1 Grieuing the godly, *Rom.* 14. 15, 20.
2 Causing the weake Christian to stagger, 1 *Cor.* 8. 7, 10. 11. 12. 13. *Rom.* 14. 13. 20. 22, 23.
3 Nuzling the ignorant in superstition, 1 *Cor.* 8. 7, 10. 11, 12. 13.
4 Hardning the idolater, 1 *Cor.* 8. 7.
5 Giuing occasion to the wicked to blaspheme, *Rom.* 2. 24.

Deut. 23. 24. 9. *Breach of our vowes and Couenants with God:*) as that of Baptisme, and euer since in all our deliuerances, and at our receiuing the Sacrament, *Eccl.* 5. 3. 4. 5.

THE

The fourth Commandement.

Remember thou the Sabbath day to keepe it holy: sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man-seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates: for in sixe dayes the Lord made the heauen and earth, the sea and all that in them is, and rested the seauenth day; wherefore the Lord blessed the Sabbath day, & hallowed it.

THis Commandement inioyneth vs to obserue the time of Gods solemne worship. Here we are to consider well, how wee grow in a consionable practice of all the duties of the Sabbath.

1 *Before he assemblies.*

1 *Remembring the Sabbath, before it come,*) that we may dispatch all our owne workes in the sixe dayes, to attend better the right sanctification thereof, according to the caueat, *Remember*: so to consecrate it as a glorious day vnto the Lord, to honor him, not doing our own wayes, nor seeking our own will, nor speaking a vaine word, Esa. 56. 2. 4, 5, 6, 7. Esa. 58. 13, 14.

2 *Preparing our selues thereunto,*) either the

day before, [d] or rising early in the morning, so farre as we are well able; and that by examining our hearts and conuersations, especially for the weeke before, both by the Law and Gospell, as leisure permits, and so reconciling our selues to God, renewing our holy purposes of walking more cõscionably after we haue cleansed our hearts and hands by repentance, *Gen.* 25.2, 3 4 5. *Eccl.* 4.17. *Exod.* 19.14, 15, 22. *Leuit.* 10.3, and 22, 3. 1 *Cor.* 11. 28. 31. *Mat.* 5.23, 24. *Psal.* 15.6. *Ezra* 7.10. *Esa.* 56. and 58.

3 *Making feruent prayer*, for

1 Forgiuenesse of our particular sinnes.

2 Increase of those graces, which we most stand in need of.

3 That the Preacher may bee fitted so to speak, and we to heare, as may be most to Gods Glory, and our saluation

2 At the Assemblies.

1 *Being present with the first at all publike assemblies of the Church, with cheerefulnes and reuerence, as before the Lord of the whole earth*,) both to declare our loue and thankfulnes, and for the good ensample of others, [d] afraid of the least vnseemely gesture, or being ouertaken by sleepe, drowzinesse, or any wandring thought.

2 *Ioyning with the congregation in euery publike action, according vnto due and holy order, chiefly in our hearts*;) as being one body of Christ,

[a] As thou desirest the blessing of the Sabbath, so resolue by a constant purpose euer to performe this worke of preparation, according to these places, and try whether the Lord will not performe his promise aboundantly.

Eze. 46.10. Psal. 1.10, 3, 40, 8, and 98, 1, 6. Deut. 33.3. Esa. 2.3, 40, 23 Acts 20.9, 10

Christ, of one heart, and of one soule, 1 *Cor.* 12,12. *Act.* 2.46. & 4.32

3 *In hearing, applying each speech as spoken of the Lord to vs particularly,*) and labouring to be rightly affected with it: Thus;

1 Humbling for reproofes and threats against sinne, whether our own or others, as members of the same body, or to danger thereof, *Acts* 2.37. 2 *Chron.* 37 27.
2 Reioycing in all the promises:
3 Thankfull for the mercies:
4 Desirous of the graces:
5 Resolute to walke in euery good way, to depart from the euill, *Ps.* 27 8. *Ex.* 24.3.

This is the best art of memory: for those things which do soundly affect, as exceeding ioyes, grief, hatred or desire, do leave the deepest impression in vs, and so sticke longest in memory.

Vse this, thou that complainest of thy weake memory, Ps. 27 8 and 40.8. Ez. 8,9.

4 *Waiting for the blessing to bee put on vs by the Minister, neuer departing, before it bee pronounced, Num.* 6.23,27. *Ezek* 6.10.

3 *After the Assemblies.*

1 MEditating in the whole sermon in order: as 1. Text. Occasion, meaning diuision, 3. Doctrines seuerally, by marking the Text; and how they were gathered out of it. 4 Proofes or reasons of the seuerall doctrines. 5 Vses. 6 Applying it better to our selues, [b] trying what worke euery part hath in vs.

b Be not negligent herein

2 *Conferring of the same in the same order with our families or others.*

The benefit whereof is most euident by experience, both herein, and in every trade and science; for those who confer most, are euer most expert; besides, that hereby the godly doe kindle zeale in one another; and contrarily without it, we are made drowzy and vnprofitable hearers, letting Satan steale away the seed out of our hearts; so giving him aduantage to accuse us before the Lord for despising his holy Word, or at least, taking his name in vaine. *Mat.* 13. 19,

Mal.3.16. Luke 24.41. Mar.4.15,25.

3 *Priuate Catechizing our families, teaching and examining them in the principles and grounds of Religion.*)

(*Meditation upon the Creatures.*)

1 Generally to behold [a] the Lord in euery one of them, that is, his { 1 Wisedome, 2 Power: 3 Goodnesse: 4 Prouidence; 5 Iustice.

Rom.1.20.

[a] Lord open our eyes, that we may giue thee glory.

2 Specially, by considering these things more fully in their seuerall ends and vses, or as the Scriptures apply them.

Act.8.28. & 17.11.

5. *Priuate reading of* { *Scriptures:* *Holy Bookes.*)

6. *Singing Psalmes, Iam.*5.13.

7, *Exercising them principally the workes of mercy*) visiting others,

by

by
1 Instructing:
2 Exhorting;
3 Admonishing:
4 Reproouing:
5 Comforting:
6 Collecting:
7 Relieuing.

Rom.15.14. 1 The.5.11, 14.

1 Cor.16.1,2.

Auoiding as warily all the breaches of the Sabbath; as

Doing anie worke more then holy and necessary) whether taking iournies, (as to Faires, Wakes, or whatsoeuer) for pleasure or profit, *Esay* 58.13,14.

2 *All vaine delights and sports, hindering godlinesse, immoderate feeding, or whatsoeuer may make vs heauy or vnfit for the service of God, Rom.*12.21 *Deut.*28.47.

3 *That ordinary good fellowship in tipling, vaine talke void of education, and much more all open profanenes, Eph.*4.29. *Col.*4,6.

4 *Neglect of any of the former duties of the Sabbath.*

THE

The second Table, commanding duties of loue to our Neighbour.

The fifth Commandement.

Honour thy Father and thy mother, that thy dayes may be long in the Land which the Lord thy God giueth thee.

Herein the Lord takes order for preseruing the honour and dignity which he hath bestowed vpon euery one, especially vpon euery Superior.

Here are we to examine how we performe these duties.

1 *Towards Superiours,*

Rom.13.1.7. 1 Pet.2.13.14.

1 Honour
2 Obedience } *belonging to them.*
3 *Thankefull requiring*) at least in these three.

1 *Acknow-*

1 *Acknowledgement.*
2 *Hearty affection.* 1. Sam. 10.26.
3 *Prayer,* 1 *Tim.* 2. 1. 2. 2 Sam 21.15.

2 *Towards Equals*

1 *Reuerent estimation,*)as of brethren or sisters, preferring them before our selues. Rom. 12.10.

3 *Towards our selues.* Phil. 4.8.

1 *Maintenance of our reputation, according to our places, walking vprightly in every duty to grace our profession.*) For our honour standeth in our walking religiously towards God, righteously towards men, soberly and discreetly in regard of our selues, & so without reproofe.

4 *Towards all inferiours.*

1 *Shining before them in a holy conuersation, with all grauity, according to our place,* as our Sauiour & *Paul, Mat.* 11.29. *Phil.* 3. 17,
2 *Yeelding to them in good things,* as Naaman, 2 *King.* 5. 13.14.
3 *Afraid to despise the basest of them,* as Iob 31.31

1 *Magistrates speciall duties.*

1 *Promoting the Religion of God, and all true Godlinesse, with all their power defacing the contrarie, and discountenancing*

all

*all vngodlineſſe,) as * Dauid, Iehoſaphat, Hezekiah, Ioſiah, Nehemiah, *Ezr.* 7. 2. 3. *to* 27. 2 *Chr.* 15. 12. 13. *Nehe.* 3. 17. *and* 22.

2 *Procuring each way the good of the people committed to them, as tender nurſing fathers repreſſing the wicked: being carefull that all holy meanes bee vſed for the ſauing of euery ſoule, and all hinderances thereof removed.*

being { 1 Men of courage: 2 Fearing God: 3 Dealing truly: 4 Hating couetouſneſſe: 5 No accepters of perſons.

2 Duties of them that are vnder authority.

1 *ACknowledgement of their authority from God, and the ſeuerall benefits which wee enioy thereby, though the perſon ſhould bee wicked:*)as *Dauid* of *Saul*; yea an Infidel, as our Sauiour of *Caſar*.

2 *Paying and performing cheerefully vnto them all ſubſidies, ſeruices and due impoſitions, Mat.* 22. 21. *Rom.* 13. 6, 7.

3 Duties of all them that excell in any gifts, outward or inward.

1 *THat our hearts bee not* a *puffed vp thereby, as is ordinary in each eſtate, but that wee acknowledge them to be from God, and*

*Behold your heauenly patterns, that your ſelues may become ſuch ſamples to all poſteritty, and let all Godsſeruants ſay Amen. Iſa. 49. 23. Eze. 34. 1. Rom. 13. 4. Deut. 16. 10. 20. Exod. 18. 21. Deut. 1. 17.

a Try thy hart and feare.

and so be more humbled by them, as having more to be accountable for giuing God all the Glory, as Iacob, *Deut.* 17.20. *Luk.* 12.48. *Rom.* 22,9.

2 *That we imploy them all carefully, as the talents committed to vs to that end, as may be most to Gods glory, and the benefit of his people,* as *Iob*, and the Primitiue Church did, *Mat.* 25.26,27. *Iob.* 29.12,13. 31. *Acts* 2.44,45 & 4. 32.

4 *Ministers duties.*

1 VVAyting *for a lawfull calling, labouring to be furnished with all gifts for the happy discharge of their function.* Heb. 5.4.

2 [a] *Applying* their gifts as may be most to Gods honour, and the good of their people, watching ouer euery one faithfully, by teaching, admonishing, exhorting, publikely and priuately, day and night, 2 *Tim.* 4.1.2 *Acts* 20.18.19.21. to the end; chiefly, 31. *Labouring to goe before them in all holy example*) in conuersation and suffering, both in themselues and family, afraid of giuing the least offence: but framing themselues to all, to become all to all; (viz. in all things in their owne power) the more easily to win all.

[a] *Paul* ensample at Ephesus for three yeers together, is the golden picture of a faithfull Minister, and will be required of euery one according to their abilitie. 1 Pet. 5.3. 1 Tim. 3.4. 2 Tim. 3.10. 1 Cor. 9.19.20 21. 22. Heb. 13.17. Iohn 10.4,27.

5 *Peoples duties towards their Pastor:*

1 SVbmission) to bee taught and guided by him, knowing his voyce; imitating, as Christs sheep, his holy doctrine and conuersation.

2 *Giuing*

1 Tim 5.17. 8 Gal 4.14,15. and 6.6.

2 *Giuing him double honour*,) not onely by hauing him in singular loue for his workes sake, but also by ministring such maintenance vnto him, as is conuenient both for his person and calling.

1 Cor.9.6,7,8

3 Not following strangers, either false prophets, or bringing false doctrine, *Iob* 10 5.

6. Husbands duties.

1 *Wise gouernment*,) as the head, and as Christ ouer the Church; honoring the wife as the weaker vessel, especially in coueringand bearing with her infirmities as *Abraham*; carefully to please her in whatsoeuer may be to her edification and saluation, maintaining her authority & honor amongst her seruants, children and all others

Rom.15.2. 1 Cor.7.33. & 10.33.

2 *Tender loue*,) as in Christ towards his Church, *Ephes.*5 25 *Pro.*5.25 18, 19.)

1 Peter 3.7.

3 *Good husbandry*,) in prouiding wisely all necessaries for the whole house, and dispensing them a right, 1 *Tim.*5 8.

7 Wiues speciall duties.

1 *Subiection to her husband*,) as to her head, & as the Church to Christ, afraid to offend or dishonour him, *Eph.*5.33.& 5,22 24 *Gen.* 3.16.

2 *Loyalty or faithfull loue*,) desirous to giue all holy contentment to her husband, *Pro.*5.19. 1 *Cor.*7.3,4.

3 *Helpe for this and the better life*,) *Gen.*2.18

& *Parents*

8 *Parents duties.*

1 E*Ducation of their children:*) 1. In the feare of God. 2. In some honest trade painefully, *Eph.6.4.*

2 *Prouision for Children for the time present and to come,*) els they are worse then Infidels; and so taking care by VVill to leave their houses in order, respecting the first borne sonne, vnlesse there be iust cause to the contrary, *Deut.21.15 16.17.* 1 Tim.5.5. 2 Reg.20.1. 2 Cor.12.14

3 *Moderate correction.*)

by { 1 VVord, *Prou.13.24,* 2 Rodde, admonishing euer with all out of Gods VVord without bitternesse, *Prou.22.15.* and 23.13. and 29.15. Eph.6.4.

9 *Childrens duties.*

1 R*Euerent and louing obedience,*) *Eph.6.1. Psal.127.4.5.*

2 *Thankefull requiting:*

by { 1 *Being a crowne to their parents, by their good behauiour, so comforting them,*) Prou.17.7. 2 *Ayding and releeuing them,*) as *Ioseph, Gen.45.10,11.* 3 *Being carefull for their honour in life and death, Gen.25.9.* & 50.2,3,6,10.

10 *Masters duties.*

1 D*Ealing equally and mildly with their seruants,*) as hauing themselues a Master

Master in Heauen, as *Iob.* Eph. 6. 9. *Iob.* 31. 13

2 *Carefull prouision: First, for their soules, and secondly, for their bodies,* [a] *vsing to pray with their families daily*) *Psalm* 127. 1. 2. 1. *Tim.* 4. 4, 5. *Ier.* 10. 25,

3 *Paying their wages duely with the better,*) *Iam.* 5. 4. *Leu.* 19. 13. *Ier.* 2. 13.

11 *Seruants duties.*

1 *FAithfulnesse for their Masters profit, with all wisedome to doe all things for the best, with all cheerefulnesse*: as *Iacob, Eleazar, Ioseph, Tit.* 2. 10.

2 *Subiection*:) and this

{1 *In seruice, Col.* 3. 22.
{3 *Abiding correction*) as the Angell bids *Hagar, Gen.* 16. 8, 9. 1. *Pet.* 2 19, 20.

12 *Schoole-masters duties.*

1 *PRactising painefully and constantly most profitable* [a] *courses*,) for the speedier furnishing their schollers with the best learning and manners, to the greatest good

of the {1 Schollers:
{2 Church:
{3 Countrey.

2 *Drawing them on by loue and honest emulation, with due praise and rewards, vsing moderate correction, and abhorring* [b] *cruelty*,) Eph. 6 4, *Col.* 3. 21. *Pro.* 12 10:

3 [c] In-

a Be not ashamed to inquire of all, & follow the best, vsing any approoved help that God shall offer, Rom. 12. 7. 1 Cor. 12 31. & 14. 12.

b Correct not in anger, but preuent by wisdome, thorow constancy of obseruing orders chiefly, and wise foresight

3 [c] *Indeauouring especially to bee a patterne to them of all vertue constantly (as being alwaies in their eyes) and chiefly of faithfulnesse in their calling, with holy grauity and authority, auoiding ouermuch familiarity:)* so to procure more true reuerence to themselues, and blessing to their Schollers; *Psal.* 101.2. 1 *Tim.*4.12.

[c] Maintaine hereby thy authority, or thou indangerest all.

13 *Schollers duties.*

1 S*Trise to excell their fellowes.*

in { 1 Learning:
2 Manners:
3 Obedience:
4 Loue to their master, 1 *Cor.* 12.31. & 14.12. *Phil.* 4.6,9.

The sixth Commandement.

Thou shalt not kil.)

Commanding by all meanes to preserue life of { Body. Soule.

Here wee are to examine, how we endeauour to performe all these duties with more conscience,

WHich may preserue or make this present life more comfortable.

1 *Procuring and vsing all helpes thereunto, as wholsome diet & cloathing,*) 1 *Tim.* 5. 23

2 *Holy mirth,* [a] *reioycing in all our labours, and at all times in the Lord.*) *Pro.* 14. 30. and 15, 13, 15. & 17. 22. And this, by keeping alway a good conscience, especially in our particular calling, which is a continual feast: for the ioy of the Lord is our strength, causing good health; and a principall part of our portion in this life, and of the beginning of the Kingdome of heauen, 2 *Cor.* 1. 12. *Nehe-*

[a] Learne well this lesson, if thou wilt find Heauen vpon Earth.

Nehe. 8.10. *Pro.* 17.22. *Eccl.* 3.12,13. & 5 17,18,19. *Rom.* 14.17.

3 *Seeking all holy meanes of refuge, against all violence and danger* (as our Sauiour) especially flying to the Christian Magistrate, as to Gods Lieutenant.

Rom,13.4. Prou.22.3. Acts 25.11.

4 *Helpe of the Physician and Surgeon:*) *Mat.*9 12.

5 *Exercise:*)

6 *Auoiding as warily all things hurtfull [or perillous,]* as

1 *All contagious diseases:*) *Pro.* 22.3.

2 *All* [b] *euill purposes against our selues, or naughty wishes vpon discontentment,*) and therin flying all prouocations, furtherances, and occasions thereof, especially solitarinesse, or reasoning with the temptation, or any way harkening thereunto: getting our selues seriously to our calling, or such part of it, wherein we can take most delight: to honest company, meditation of Gods mercies and speciall fauours: reading, praying, singing Psalmes, or the like good exercise, to turne our thoughts another way, 1 *Pet.* 5.8,9. *Iam* 4.7. *Gen.* 3,2.3,4,6,7.

[b] Obserue this well, thou that art any way afflicted in minde.

After we haue sought the Lord, and tryed these meanes, if they doe not preuaile, wee are to adioyne the aduice of some faithfull Physician: lest the distemper arise from the body, without the cure whereof, the mind cannot be perfitly relieued. And fur-

ther alſo, if need ſhall require, to ſeeke the counſell of ſome godly experienced ſpirituall Phyſitian, to whom we may fully diſcloſe our trouble: for a griefe diſcloſed, is halfe cured.

3 *Raſh aduentures,*) *without a warrantable calling*, *Mat.* 4. 6, 7.

4 *Worldly griefe,*) which dryeth vp the bones, and cauſeth death, *Pro.* 17. 22. 2 *Cor.* 7. 10.

5 *Anger and enuy,*) which are the rotting of the bones. *Pro.* 14. 30.

6 *Surfetting, intemperance, and exceſſe,*) which kill more then the ſword, being cauſes of innumerable diſeaſes and griefes, *Pro.* 23. 29, 30.

7 *Prouoking others to the hurt of our ſelues,*) as *Ioſiah* did the King of Egypt, 2 *Chr.* 20. 23

2 *Concerning the life and comfort of our neighbours.*

1 EArneſtly ſeeking peace with all men, *ſo far as it is poſſible*) as *Abraham* and *Dauid*, *Rom.* 12, 18. 1 *Pet.* 3. 11.

And to this end, labouring to attaine to theſe vertues, which are moſt auaileable to gaine loue, euen from our very enemies, and doe much adorne Chriſtianity: as

1 *Courteſie without diſſimulation* (as *Abraham* to the Hithites, *Gen.* 23. 7. 12. 1 Pet. 3. 8.

1 *Meekeneſſe*,

2 *Meekenesse,*) in suffering, forgiuing and forgetting wrongs, leauing vengeance to God, *Rom.* 12.19. *Eph.* 4.32.

3 *Labouring to ouercome enemies by kindnesse,*) seeking occasions to gratifie them, at least, praying for them that they may obtain mercy, and haue their hearts changed, *Rom.* 12.20,21.

4 *Dealing iustly with al,*) that we may weare their reproch as a crowne, as Iob, *Samuel*, Iob 29.14. 1 *Sam.* 12.

5 *Abounding in compassion and good workes,* as our Sauiour, *Mat.* 14.14. and 15.32. Iob 31.16,20. Acts 9.36. Acts 10.38.

6 *Aduenturing boldly, in all Christian wisedome, for their defence and deliuerance, & much more for the Church of God, and our Country,* as Abraham *for* Lot, Dauid *for* Israel.

7 *Offering and seeking reconciliation, where it may stand with the credit of the Gospell, and saluation of the party and others,* Mat. 5.23,24.

2 *Auoiding as carefully all occasion of the contrary, as*

1 *In heart.*

a Be sober & watch, Eph. 4. 27.

b Examine thy conscience well herein, thou that hatest any louer of the Gospel 1 Ioh. 3.12.

a 1 VNaduised anger,) whereby wee first giue place to the diuell to enter into our hearts, *Mat.* 5.22.

2 *Malice or hatred,*) which is murther before God, especially b *Cains* hatred for

Psal.38.20. the good things we see in men, wherin they goe before vs, and so reproue vs; or for telling our faults, although we pretend other causes of our hatred This is the ordinary sin of the world. *Mat.* 10.22. *Ioh.* 15.19.

2 In words.

1 Cor.6.11.& 6,10. 1 *Brawling and rayling, as* Shemy, 2 *Sam.* 16.7.8. 1 *Cor.* 5.11 & 6.10.
2 *Crying out against others, or reailing vncharitably,*) *Eph.* 4.31.
3 *Threatning or scoffing at them*, *Esa*, 58.9. *Gen.* 21.9 & 37.17.

In deeds.

1 *Fighting, blowes, maimes, danger, Leuiticus* 24.19,20.

2 Cruelty:
1 *Punishing vnmercifully,*) *Deu.* 25.3.
2 *Oppressing the poore,*) to make them weary of their liues, *Iec.* 22.17.
3 *Denying help or reliefe,*) as the Priest and Leuite, *Luk.* 10.31, 32.
4 *Betraying others,*) as Iudas.

Gen.4.8. 3 *Shedding of innocent blood,*) which defileth the land, and cryeth for vengeance, *Num.* 35.33.

By

By
1 Any weapon, as *Ioab* slew *Abner*, 2. *Sam.*3.27.
2 Poyson, inchantment, destroying the conception, or any secret practice.
3 Consent, as *Saul* to *Stephens* death, *Act.*22.20.
4 Sauing the wilful murtherer. Num.35.31. 1 Kings.3.31.

2 *Concerning our soules or spirituall life, we are to examine how we increase in care.*

1 FOr the sauing of our owne soules, by

1 *Walking more warily in this narrow way of life,*) *Pro.*16.17.

2 *Auoiding all those things which tend to the destroying of our soules,*) And that so much more carefully, as the soule is more excellent then the body, eternall life then this, and eternall death more fearefull: as Mat.16,26.

To liue in any one knowne sinne,)

For the wages of the least is death eternal, and will certainely destroy the soule, if it be liued in with delight, *Eze.*18.11. *Iam.*2.10. *Mat.*5.19. 1 *Ioh.*3.8. Rom.6.23. Gal.3.10. Psa.34.15,21. Prou. 11,16.

2 *To neglect any meanes ordained to saluation*) as hearing the Word preached ordinarily reading, Sacraments, prayer, &c. whereby men become dead, hauing a name to liue, or at least lose their ioy or feeling, *Heb.*2.3. *Num.*9.15,16.17,18. *Apo* 3.1. *Psal.*51.10. 11,12.

2 Concerning the ſaluation of others.

1 TAking euery [a] occaſion which the Lord offereth, for procuring or furthering the ſaluation of others: and ſo pleaſing all, in that which is good to edifie;) becauſe he that winneth ſoules, is wiſe, and ſhall ſhine as the brightneſſe of the firmament for euermore: but he that gathereth not with Chriſt, ſcattereth, and to him that knoweth to do well, and doth it not, to him it is ſin, 1 Cor. 10. 30 Pro. 11. 30. Dan. 12. 3. Iam. 4. 17. Luk. 11. 13

[a] Take the opportunity preſently, when God offereth it.

2 Being afraid of hindring of ſaluation of any one, and much more of being any cauſe of their damnation or fall,

by
- 1 Giuing offence through our ſcandalous liues, or euill enſample, or by the abuſe of our Chriſtian liberty,) Mat. 18. 6. Rom. 14. 15. 1 Cor. 10. 28. [1 Cor. 8. 11.]
- 2 Prouoking others any way to ſin) as Ioſephs brethren, and Dauid in the murther of Vriah.
- 3 Incouraging or prayſing others in their ſinne) as the falſe prophets crying peace, Hab. 2. 15.
- 4 Conſenting any way to the ſinne of others) as the Beniamites, and the company of Corah, Rom. 1. 31.
- 5 Not teſtifying our diſlike, ſo farre as we may [conueniently, and hindering) Eze. 33. &c.

6. Not

6 *Not punishing according to our authority*) but rather winking at faults, or vsing too much lenity, as *Eli*, *Numb.* 25. 4. 1 *King.* 20. 42. 1 *Sam.* 2, 3.

2 *Mourning for the fearefull murthers of innumerable soules, by all sorts to whom they are committed*) but especially by all kind of vnconscionable Ministers, making a prey of the Church, as

1 Idoll Ministers, or blinde guides, *Hosea*, 4. 6. *Mat.* 15. 14.

2 Negligent or careleſſe Paſtors, *Esa.* 56. 18. *Zach.* 11, 16, 18.

3 Corrupt teachers, as the Phariſes, *Mar.* 7. 13. 2 *Tim.* 2. 16, 18.

4. Flatterers, as the faiſe prophets, crying peace, peace.

5 *Stirring vp all to whom others are committed, to bee more conscionable for the saluation of their soules*) 1 By admoniſhing, 2 Exhorting, 3 Reprooving, 4 Inſtructing, by Catechizing or procuring other meanes, 5. Giuing good enſample, 6 Compelling to outward obedience and ſubmiſſion to the meanes, as *Abraha*, *Ioshua*, *Hester*, *Nehemiah*, *Cornelius*, *Gen.* 18. 19. *Ios.* 24. 15. *Neh.* 1 15. *to* 22. & 8. 1, 8. *Est.* 4. 15. *Act.* 10. 2, 24 33.

a Awake, thou that delightſt in ſleeping: *Abels* blood cries for vengeance from the earth. Where will you hide you, when Chriſt comes to aske you an account of euery ſoule? Exo. 20. Ieph. 6. 4, 9.

THE

The seuenth Commandement.

Thou shalt not commit adultery.)

VVHerein the Lord commands his people to be a chaste and an holy people.

Here wee are to examine, 1. how we increase in

CHastity,) possessing our vessels in holinesse and honour, both in the single and married estate, by vsing carefully these helps and preseruatiues, 1 *Thes.* 4.4,5.

1 *Modesty,*) obseruing Christian comelinesse to expresse the holinesse of our hearts, *Iob* 51.1. and that (1) in all our words. *Gen.* 41 *Psal.* 51.1. (2) behauiour, *Gen.* 24.46

Pro. 23, 29, 33 1 Cor 7, 30, 31 Gal 5. 13.

2 *Temperance*) in the sober vse of our diet, sleepe and pleasures; to vse them only so far forth, as they bee not prouocations to the flesh, nor hinderances to holinesse: otherwise, to abate them, 1 *Cor.* 9.27.

3 *Paine-*

3 *Painfulnesse in our speciall calling*) with instant prayer, giuing thanks for that grace ye haue attained to. 1 Cor. 7. 17, 24 Psal. 91. 11, 12.

4 *In the single estate, taking the benefit of holy marriage, when other meanes auaile not*, 1. Cor. 7. 2 9.

Obseruing therein;

1 Equality for
- 1 Religion, 2 Cor. 6. 14. 1 Cor. 7 39.
- 2 Age. Gen. 2. 18, 20 & 6. 2.
- 3 Parentage or condition.

2 Right ends for
- 1 Auoiding all incontinency. 1 Cor. 7. 2.
- 2 Mutuall help, comfort, chiefly to attaine eternall life. Gen. 2. 18, 20.
- 3 The increase of the Church in the younger sort. Gen 1. 28. Matth. 2. 15. Mala. 2. 15.

3 That there bee no such neerenesse of bloud, as Gods Law condemnes, *Lenit.* 18

4 Consent (1) of parents, *Deut.* 7. 3, 1 *Cor.* 7. 38, (2) of parties themselues, *Gen.* 24. 57.

Abhorring.

NOt only those monstrous kinds of vncleannes, which ought not to be named amongst Christians, as fornication, adultery,

Eph.5.3. Deut.22.21. cery, incest, rape, Sodomy, and the like, which the very light of nature condemns, but euen,

1 *All wantonnesse alone, or with others,*) *Rom.*13.13. *Eph.*5.3,4.

2 *Nocturnall pollutions, comming of excesse,*) *Deut.*23.19.

3 *Voluptuous abuse of the marriage bedde,*) otherwise then for some of the right ends of marriage before mentioned. Or not obseruing duely.

Leu.18.19. Ezek.8.6. § 1 The naturall time of separation.

(2 Of solemn humiliation) when the Bride and Bride-groome are to leaue their marriage chamber, 1 *Cor.*7.5. *Ioel* 2.16.

3 *Shunning warily all causes and occasions of vncleannesse,*) as

Iob 31.1. § 1 *Within vs, all vnpure thoughts and lusts*) which are the adulteries of our hearts, *Mat.*5.28 & 15.19.

2 *Without vs all prouocations,*) as

§ 1 *Surfetting and drunkennes,*) immoderate eating and drinking, or of such things as stir up lust, and at vnseasonable times, *Pro.* 23.32,33. *Ezek.*16.49.

2 *Idlenesse and sluggishnesse,*) as in Sodom, *Dauid.*

3 *Pride,*) appearing in face, haire, apparell, or behauiour: as in the women of *Iudah* before the captiuity, *Esa.*3. to the end. *Ezek.*16.49. *Ier.*4.30. *Ezek.* 23.40:

We pray that God would not lead vs into tentation; therefore we may not cast ourselues into it by any of these occasions

4 *Society*

4 *Society with lascivious persons*;) which are infectious, *Gen.* 39.10, *Pro.* 5, 8.

5 *Lewd books or ballads*,) fitter to be burnt, as *Act.* 19.19.

6 *Filthy talke, or foolish iesting*,) bewraying an vncleane heart, and corrupting other, *Mat.* 12.35,36. 1 *Cor.* 15.33. *Pro* 7.11, 12,13,14 15. *Eph.* 5,3,4.5,12.

7 *Wanton looks*) from eyes full of adultery, as in *Putiphars* wife, *Dauid*, 2. *Pet*, 2.14.

8 *Wanton pictures, playing, dancing, or*[a] *dalliance*,) of the very beholding whereof, euery ones conscience will tell him the danger, when it is truely awaked, at least, for breeding wanton thoughts, and lusts, condemned by our Sauiour, *Mat.* 5.27.

9 *Wearing of apparell contrary to our sex*,) as man to weare the womans apparell, or the woman the mans, *Deut.* 21.5.

10 *Vnlawfull diuorce or separation*,) *Mat.* 5.33.& 19.9.

11 *Priuate company of man and woman together*,) though otherwise both honest, and intending no euill, *Pro.* 6. 27,28,29.

4 *Increasing in a holy iealousie ouer our selues*) so running away from each occasion, and the least appearance.

[a] Though these seeme but sparks which cannot hurt, yet they will kindle a fire, which will burne downe to hel, vnlesse they be quenched in time, or altogether preuented, which is the surest.

Pro. 1.8.& 7. 1,25.
1 *Thes.* 5.22.

THI

Iob 31.4.

Ier,23.14.
2 Sam.12.14.
Gen.34.30.

Ier.2.19.

For feare of

1 The Lord, who seeth our harts, and will accept vs according to our feare.
2 Satan, who will accuse, *Apoc.* 12.10.
3 The wicked, who will be hardened, or blaspheme, or both.
4 The godly, who are reproched by the fall of any professing, wil be also grieued, 1 *Cor.*5.2,
5 Our selues, because our conscience wil be wounded, and witnesse against vs. And also for the corruption of our heart, which is like to tinder or gunpowder, if a sparke fall therein-to.

THE

The eighth Commandement,

Thou shalt not steale.

Enioyning the preseruation and increase of our owne goods, or outward estate, and also of our neighbours.

Here we are to examine.

1 HOw *wee labour to maintaine our estate holily and honestly, according to our place and calling, walking in al these duties more carefully.*

1 *Painefulnes in our particular calling*) as *Iacob* in *Labans* seruice; *Paul* both in his Ministery, and to get his liuing, vsing double paines, early or late, to recompence the time spent, in the seruice of God, as in gathering Manna before the Sabbath, that they might rest that day: so labouring to liue of our owne, & dwelling in our calling with God, we shall be fed assuredly, *Eph.* 4. 28. *Acts* 20. 31. 2 *Thes.* 3. 8, 9. 12. *Psal.* 37. 3. *Exo.* 16. 22 23. Gen. 31. 6, 40. Prou. 5. 15.

2 *Thrift.*)

2 *Thrift,*) putting all things to the beſt, looking warily that nothing be loſt: as our Sauiour, who gaue charge for ſauing the crummes, though he was able by his Word to prouide what he would, *Iohn* 6. 12.

Contentation) with that eſtate wherein the Lord ſets vs, being aſſured that hee ſeeth that eſtate to bee beſt for vs, liuing within our compaſſe, [a] depending onely vpon his prouidence, without diſtruſtfull care, and [b] much more without repining or murmuring, as the Iſraelites in the wildernesſe; being certainely perſwaded that hee will not faile vs of that which ſhall bee beſt for vs, in his due time: ſo vſing the world, as though we vſed it not, 1 *Tim.* 6. 8. 1 *Theſſ.* 4. 11, 12. *Heb.* 13. 5, 6. 1 *Cor.* 7 31.

[a] Hold faſt in time of tryal and wait.
[b] Stand in awe, tremble and ſin not.

4 *Peaceableneſſe*) auoiding law and contention, vſing all honeſt meanes to get and hold our owne with peace, if it be poſſible; remembring that the meeke ſhall inherit the earth, putting vp ſome wrongs, as *Abraham* to *Lot*.

Mat. 5. 5.
1 Cor, 6. 7.

5 *Dealing vprightly,*) being ſincere both in word and deed, ſuch as in whom is no guile, as *Nathaniel*.

a *We are to examine, whether we endeauour to imploy our goods aright, according to Gods will.*

(*TO the promoting and maintenance of Gods true religion and ſeruice*) as at the building

ding of the Tabernacle and Temple, euery one brought their gifts of the best things; and so in all the Sacrifices, the women ministring to Christ, and the Primitiue Church, *Acts* 2.44. and 4.22.

Exo. 35.22.29 & 36.5,6. 1 Cor. 29.7.9 Gen. 4.4.

For this is the honor due to God of all, and the chiefe end of our riches: otherwise, Idolaters shall condemne vs, who haue bin euer deuout herein, as the *Israelites* at the making of the golden calfe, and Papists at this day, *Pro.* 3.9, *Micah* 6.6,7.

Esay 23.18.

To the honest maintenance of our selues & families, 1 *Tim.* 5.8. the vertuous huswife, *Pro.* 31.15.21,23,28,

Gal. 6.10. 1 Tim. 5.4. Rom. 12.13. Heb 6.10. & 13.1.

3 *To the charitable relieue of all in necessity*,) as kinsfolkes, friends, neighbours, Church, Country, especially the godly poore, as that of them, we respect our kinsfolks in the first place, and so others according to more speciall bonds. Thus to employ them to Hospitality, to good workes and almes, as *Iob*, who caused the backs & bellies of the poore to blesse him; *Obadiah*, which feede the Prophets of the Lord with perill of his life; *Dorcas*, who made garments for the poore Christians: *Nehemiah* that worthy Gouernour, who took not his due, because he would no bee chargeable to the poore people in their distresse: but maintained at his own charge sundry of those who were in need: wch fact

1 Pet. 4.9,10. Iob 29.13. & 31.19,20. 1 Kin. 18.13. Acts 33.39.

Neh. 5.14.19.

comforts him to intreat the Lord, to remember him in goodnes, according to that.

Acts 10.4. *Cornelius*, whom the holy Ghost hath set forth as an ensample for this, and shewes

Act. 11.29,30 how God kept a remembrance of it. The Christians of Antioch, Macedonia, and Corinth, sending reliefe to the poore brethren

2 Tim. 1.6. in Iudea. *Onesiphorus* to *Paul* in prison, not ashamed of his chain. The primitiue Church generally, *Act.* 2.4,5. This is the feeding of

Mat. 25.35, 45,46. Christ that shall bee acknowledged before the whole world, when our Sauiour shall say, When I was hungry, you gaue me meate: and the very want of it shall condemne the world, when he shall say, When I was hungry, you gaue me no meate, &c. And yet nothing is more neglected then it, euen amongst them that make shew of godlinesse,

2 *Tim.* 3.5.

Psal. 15.4. & 37.21. 4 *To the due performance of all promises,*) which is a property of a blessed man, and

Luke 6.35. the contrary, of an vnfaithfull and wicked.

5 *To be able to lend freely, looking for nothing againe,*) that is, for no gaine, and sometime not the principall, *Nehe.* 5.10.

Luke 19.8. 6 *To make restitution to the vttermost of whatsoeuer our consciences can charge vs to haue beene vniustly gotten or detained,*) as Zacheus, *Eze.* 33.15.

7 *To keepe iustice, giuing to euery man his right; and iudgement, neuer consenting to the*

wronging

wronging of any man, but saving all from wrong, so farre as we are able,) Eze. 18. 19. Ieremy 12 3. 15. *Psal.* 82. 34.

3 *How we prevaile in rooting out of our hearts that bitter roote of:*

Couetousnesse) wherby through the loue of worldly goods, we are either hindred from heauenly duties, or from feeling the sweetnesse that is in godlinesse, or from depending vpon Gods prouidence: or are drawne, as to seeke to get by vnlawfull meanes, or to vex and disquiet our hearts with carking cares for the things of the world, affecting to be rich or otherwise, 1 Tim. 6. 9, 10. Luk. 4. 18, 19 1 Iohn 2. 15. Deut. 25. 16. Mat. 6. 31. Prou. 23. 4.

4 *How wee grow in detestation of all kindes of theft, proceeding from couetousnesse.*

1 Thefts in the Church. Acts 8. 18. 30.

1 *Simony*,) buying or selling the gifts of the holy Ghost, whether Church-offices, or places to exercise those offices in.

2 *Sacrilege*) conuaying to our selues, or detanying things due to God, whereby hee is robbed of his honour, or the saluation of his people hindered: as by all sorts of vnconscionable Ministers and all others, keeping away Church-liuings, without due regard of the peoples saluation, & Gods wor-

Prou. 20. 25. ſhip, *Mal.* 3.8,9,10.

3 *Gaine by things hindring the Goſpell & true piety, or furthering (superſtition)* as *Demetrius*, the Siluer-ſmith, *Acts* 19.24.

2 *Theſts in ciuill dealings,*

1 *Counterfeit or coloured deceit*) by faire words, or the like, as in *Amos* daies, *Amos* 8.4,5,6. 1 *Theſ.* 4.6.

2 *Falſe ſcales, weights or meaſures*) all which God abhorreth, *Deut.* 25.13,14,15.

3 *Racking the prices of things*) to the oppreſſion of the poore, or euil enſample of others: thus did the Giants before the flood, that
Gene. 9.4.11. the earth was full of cruelty: and the great men before the captiuity, for which God
Mica. 2.1,2,3. threatned to plague them with other ſpoylers, as it came to paſſe. This cauſeth the poore to ſigh: whom God will auenge, *Exo.* 22.23. *Deut.* 15.9,10,11.

1 Theſ. 4.6. 4 *Ingreſſing*) getting vp all a commodity to ſell as men liſt, euen the very refuſe. This is to ſwallow vp the pore: a ſinne which the Lord will not forget, *Amos* 8.

5 *Sale vpon day*) to the hurt of the buyer or others; that is, inhancing the price, onely in conſideration of longer time of payment, morethen the buyers are able to make of it by honeſt meanes: which is vſury or worſe.

6 Be-

6 *Becomming bankrupt*) to inrich our selues by the spoyles or goods of others: which is flat coozenage and theft, 1 *Thes.* 4. 4.

Pro. 13. 7.

3 *Thefts in lending.*

VSury) as when men exact by couenant, an innumerable gain aboue the principall lent, onely in lieu and recompence of the lending; which is biting ordinarily: and it is very rare, when one or other is not bitten by it. All vsury is of this sort, wherin charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, & the good of the Common-wealth, *Exo.* 22 15. *Psam.* 15. 5. *Nehe.* 5. 6, 7, 8, 9, 10 *Deut.* 15, 7, to 12.

4 *Thefts in with-holding.*

1 THe pledge) *Ezek.* 18. 7.

2 *That which hath* a *beene committed to vs in trust for others*) as to the husbandmen the Vineyard, *Mat.* 21. 41. *Exo.* 21 7, 8.

a Consider well what is committed to thee, and forget not thy debt due to all in spirituall things.

3 *Our debt*) which is a marke of an vngodly man: for the godly should owe nothing but loue, and that to euery one, *Psalm.* 27. 21. *Rom.* 13. 8.

4 *The hirelings wages*) a sinne crying for vengeance, *Iam.* 5. 4. *Ier.* 22. 13, 14.

5 *Things found*) if wee can know the owner, *Leuiticus* 6. 3.

6 *That which wee haue vniustly gotten from*

others, and not making reſtitution thereof with the better, if we be able) as Zacheus, *Leuiticus* 6 1 to 8. *Luk.* 19.8.

5 Theſts, whereby wee rob be our ſelues and thoſe who depend vpon vs, diſabling vs to performe the duties which wee owe to the Lord and his Church, to our ſelues with thoſe depending on vs, and all others.

(*Vnthriftineſſe*) not regarding to ſaue that which God hath giuen, but waſting without reaſon or regard, vpon lewd companions, or exceſſe in belly-cheere, or vaine delights, as the prodigall ſonne, *Luk.* 15.13. *Pron.* 21.17.

2 *Liuing inordinately,*) without painefulneſſe in our calling: the Piſmire ſhall condemne ſuch vnprofitable ſeruants, *Eph.* 4 28 *Pro.* 6.6.

3 *Raſh ſuretiſhip*) without regard of the circumſtances, ſo oft forbidden by the wiſe *Salomon*, *Prou* 6. 1. *and* 17. 18.

6 Other ordinary theſts, in getting goods by vnlawful meanes.

(*Remouing our neighbors marks or bounds, to enlarge our owne*) which is accurſed *Deut.* 27.18.

(*Vncharitable incloſure*) to the hurt of the common

Common-wealth, or of any one, without sufficient satisfaction: for which the Lord threatneth a woe, *Esa*,5.8.

3 *Perverting the Law, or corrupting iudgement*) by bribes, friendship or craft, to wring the poore, as *Iezabel* did *Naboth* for his Vinyard, *Eccl.*3.16.

4 *Man-stealing*) *viz.* stealing away, or inticing children or seruants: a farre worse theft then stealing any goods, inasmuch as these are more precious, 1.*Tim.*1.10. *Exod.* 21 16.

5 *Practice of vnlawfull arts*) are such as haue no warrant by the Law of God or nature, as magicke, coniuring, playing the wise man: for no such ought to be found amongst Gods people, beeing abominable to the Lord, *Deut.*18 9,10,11,12. *Acts* 11.19. *Rev.*18.11, So Stage-playing.

6 *Gaming*) for more then we may conueniently spend, without hindring the performance of any of those holy duties required in the right imploying of our goods, mentioned before in this commandement, or then we could be content to giue; especially at vnlawful games, or vnfit times, or falsly; a matter of bad report, to the hurt of our selues or our neighbours, or both; accompanied commonly with many disorders, brawles, grudges, couetousnesse, oathes, fraud and the like; besides the losse of our precious time, for

Phil.4.8.

for which wee muſt bee ſurely accountable, *Eph.*5.26.

7 *Falſifying the will of the dead:*)n ſin againſt the law of nature, *Gal.*3.18.

9 *Pilfring the leaſt matter, or conzening*) for God is the auenger of all ſuch things, 1. *Theſ.*4,6. *Tit.*2.10.

9 *Conſpiring*)or any way ſauouring or conſenting to any ſuch fact; hee that doth this, hateth his own ſoule, *Pro.*29,24. *Pſ.*50,16.

THE

The ninth Commandement,

Thou shalt not beare false witnesse against thy neighbour.

ENioyning vs to seeke by all meanes to maintaine our own good name and our neighbours,

1 *For our owne good name, we are to examine how we grow.*

1 *Seeking a good name, liuing religiously, walking in all the commandements of God, without reprofe*) as *Zachary* and *Elizabeth*. *Cornelius* and *Timothy* a yong man. For, the memoriall of the iust, being as a precious ointment, shall be blessed, but the name of the wicked shall not, *Luke* 1.6. *Acts* 10.1. and 17.1, *Prou.* 10.7. *Eccl.* 7.3.

2 *Keeping narrow watch against euery sinne* [a] *continually*,) especially those to which our corruptnature is inclined, or which are most incident to our particular callings; because euery fault is to the godly man, as the dead Fly; marrying the sweetest oyntment, and

[a] Here thy strength & diligence will be tried. Eccl. 10,1.

and a little leauen to the whole lumpe. Beſides the malice of Satan, and the wicked, to blaze vs, or blaſpheme our religion for any one fault, though it be but the leaſt ſlip in a raſh or vndiſcreet ſpeech; paſſing by all the good things in vs, neuer thinking of the multitude of their owne abominations; as the enemies of the Lord did blaſpheme for the ſin of *Dauid*, 2 *Sam.* 12 14. and euen this is a ſtaine to the honor of the worthieſt Kings of *Iuda*, that yet the high places were not taken away, 2 *Reg.* 14.4. 1 *Reg.* 22 43. 1 *Reg.* 15.4.35.

a Stir vp thy heart to attaine hereunto.

3 [a] *Seeking in euery thing Gods glory alone, and not our owne, more then for him*) for then he wil giue vs glory abundantly: but ſeeking our own glory, he will turne it into ſhame, 1 *Cor.* 10.31 *Sam.* 2.30. *Iohn* 12.10.

4 *Carefull to iudge and ſpeake the beſt of all other profeſſing godlineſſe*) for God will cauſe others to meaſure ſo to vs againe, *Eccl.* 7. 12. *Mat.* 7.2. *Tit.* 3.2.

5 *Vſing but few and wiſe ſpeeches*) for in many words are much vanity: but ſuch ſpeeches as in due time are like apples of gold, with pictures of ſiluer, *Prou.* 10. 19. & 25.11,24, 26.

6 *Striuing to cheereſulneſſe and affability in all our ſpeeches,*) as our Sauiour, *Pro.* 15.1.18, 23,24.

7 *Indea-*

7 *Indeauoring to be sincere in word and deed*) abhorring dissembling: so we shall haue the commendation of *Nathaniel*, euen of the wicked (at least in their consciences) to bee right Christians, in whom is no guile, *Ioh.* 1.47.

2 *Concerning our Christian neighbours good name whereby God is glorified.*

1 *Reioycing at it*) as *Iohn* for the elect Lady and her children 2 *Iohn* 1.4.

2 *Defending their credit by publique or priuate testimony*) according to our perswasion of them; as our Sauiour did of *Iohn*, and of his owne Disciples, they againe giuing testimony to him, *Mat.* 11.2,7.

3 *Gladly acknowledging all the gifts of God in them*) as our Sauiour of the seuen Churches, and *Paul* of the Christians to whom hee wrote.

4 *Couering their faults so much as we may without sinne,*) as *Shem* and *Iaphet* their fathers nakednesse, for which they are blessed: yet not approuing of the least of their sins, but seeking priuately in all loue the reformation of them, *Eph* 5.11.

Readily conceiuing euery good report of them,) for that is the nature of true loue, yet not committing our selues ouer hastily vnto them, vntill sufficient triall, as our Sauiour.

Acts 16.3. 1 Cor. 13.7. Iohn 2.24

6 *Expoun*

6 *Expounding each doubtful matter in the better part,*) if there be any probability thereof; as *Iacob* the death of *Ioſeph* and his dreames: for loue thinketh not euill, 1 *Cor.* 13.7.

7 *Shewing a diſlike to whiſpers and tale-bearers,*) which will driue away the ſlandering tongue, *Pſal.* 15.3. *Prou.* 25.23.

1 Cor. 12. 16. Deu. 19. 19. Ro. 11. 16. 1 Theſ. 4 14.

8 *Vſing all good meanes for the maintenance of the good name of euery one profeſſing the feare of* GOD,) by admoniſhing, exhorting, or directing them in loue and wiſedome, by our ſelues and others.

Abhorring the contrarie vices.

1 ENuy *at the worthy credit of any*,) as the Phariſees againſt our Sauiour.

2 *Euill ſuſpicion without euident cauſe*) as the Barbarians againſt *Paul*, *Act.* 28 4.

3 *Itching eares to heare our owne commendations, with the diſcredit of others, or at leaſt, to bee flattered*, as *Ahab* by falſe Prophets.

4 *Speeches ſauouring of malice or diſdaine at the credit of others*) as *Corah* & the Phariſees,

5 *Boaſting*,) ſeeking our owne glory, though with the diſparagement of others, as the proud Phariſees.

6 *Vncharitable iudging of others*,) for ſome ſlippes, infirmities, euill reports, croſſes, or ſome other accident, as *Ely*, of *Hanna*; *Iobs* friends, of him to be an hypocrite: and much more

more to iudge so for good things, or such as may bee well taken; as the Pharises, of our Sauiours eating with Publicanes.

7 *Aggrauating (mali faults, or slander)* without care to couer or amend them, *Rom.* 1.29

8 *Reporting mens bare words or actions, without their (intent or meaning,)* wresting or any way peruerting them, as the false witnesses against our Sauior, the Iewes, against *Stephen.*

9 *Bearing false witnesse,)* or accusing falsely: as *Haman*, against the Iewes; *Amazia*, against *Amos*: as also the accusations against our Sauiour, *Ieremy*, *Paul*, *Amos* 7. 10. *Deut.* 19.16,17,18.19.

10. *Lying*: which is euery falshood vttered against knowledge, with a purpose to deceiue. This is a principall sin of Satan, who was a lyer from the beginning, and the Father thereof. Epeef. 5.25. Iohn 8.44. 1 Ioh. 2.21.

11 *Vniust or rash arbitrement or giuing iudgement,)* as the Elders against *Naboth.*

12 *Malicious accusations)* not of any conscience to God, or for amendment of the party, or good of others; but of spite, as *Doeg*: or to flatter great men, as the *Ziphims* against *Dauid.*

13 *Betraying others, or their cause craftily)* vnder pretence of friendship or otherwise, as the *Herodians* intended, and *Iudas* dealt with our Sauiour. Mar. 23.16,17

14 *Be-*

14 *Bewraying the ſecret or infirmity of our neighbour, to his diſcredit, which we might well haue concealed, Mat.* 18.15.

Pſalme 15.3. 15 *Lightly beleeving flying tales, or ſuſpicio againſt our brother,* as *Saul* againſt *David,* and the Prieſts: much more ſpreading them, or adding to them.

Ezech.13.18. Hoſ.5.1.&9.8 16 *Flattering*) as *Corah* and his company did the people; as *Abſalon*; and the falſe prophets crying peace, which is, to lay nets for men, and to be huntſmen for Satan.

THE

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe: thou ſhalt not couet thy neighbours wife, nor his man-ſeruant, nor his maide, nor his Oxe, nor his aſſe, nor any thing that is thy neighbours.

Herein the Lord requires al the motions of our heart to bee vpright, and void of all concupiſcence towards our Neighbours.

Here we may examine our hearts how we grow.

1 IN entertaining only holy thoughts, motions, purpoſes, and affections, for the good of all men, 1 *Theſ.* 5. 23.

2 In *ſuppreſsing euill thoughts & motions*) that we may neuer giue any conſent, nor take the leaſt delight in them, but labour to the vtter burying of all concupiſcence, vntill wee bee perfect in the heauens, *Zac.* 7. 10, *Rom.* 7. 7, 20, 23, 24.

Ob

Oh that there were such a heart in them to feare me, and to keepe all my commandements alway, that it might goe well with them, and with their seed for euer. Deut. 5. 26.

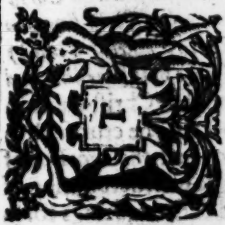
Let vs heare the end of all. Feare God, and keepe his commandements: for this is the whole duty of man: for God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill, Eccl. 12. 13, 14.

Then shall ye returne and discerne betweene the righteous and the wicked, betweene him that serueth God, and him that feareth him not. Mal. 2 18.

THE

The Glasse of the Gospell, or the examination of our faith and repentance, according to the Articles of faith, which containe the summe of the Gospell.

RVLES.



He measure of our faith is according to the measure of the power thereof, in cõfort and sanctificatiõn, issuing from euery Article, except in the time of temptation, 1. *Cor.* 4. 20. 2 *Tim.* 3. 5, 6. 2 *Cor.* 1. 12.

2 All the benefits contained in the Articles of our faith, are ours, in and through Christ onely, when he is ours, 2 *Cor.* 1. 10. 1. *Cor.* 3. 21, 22, 23.

13. Let vs proone our selues therefore whether we are in the faith: Iet vs examine our selues: Know we not our owne selues, how that Iesus Christ is in vs, except we be vnapproueable? 2 Cor. 13. 5.

4 And if Christ be in vs, the body is dead because of sin, but the Spirit is life for righteousnesse sake, *Rom.* 8. 20.

5 For the Kingdome of God is not in word, but in power, 1 *Cor.* 4. 20.

6 We must therefore shew our faith, out of our works: for as the body without the spirit is dead, euen so faith without works is dead, *Iames* 2. 18.

Gal. 2. 19. 7 Lastly, we are not to stay, vntill we be able in some good measure to say as *Paul*, *I through the Law am dead vnto the Law; & that I might liue vnto God, I am crucified with Christ. Thus I liue: yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loued me, and giuen himselfe for me.* And that Christ liueth in me, I know hereby, because he crucifieth in me daily more and more all the workes of the flesh, making me grow in detestation of euery sinne: & in stead of them, brings forth in mee daily more plentifully all the fruits of the Spirit, as loue, ioy, peace, long-suffering, gentlenesse, goodnes, faith, meekenesse, temperance, with a feruent desire to walke euer in all the commandements of the Lord. So that I know certainly, that against me there is no law: *It is God that iustifieth me: who shall condemne me*, or lay any thing vnto my charge?

Gal. 2. 4, 19, 5. Gal. 5. 22, 23, 24, 25.

Ver 23. Rom. 8. 33, 35. to 39.

The first Article.

2 I *beleeue in God.*)

THis is my faith, that though by nature, through *Adam*, I and the whole Church are apostates from God, and enemies to him & his law; yet by grace throgh the second *Adam*, Iesus Christ, God is our God: and we his people reconciled vnto him, to serue him in newnes of life all our dayes, *Eph.* 2.13. *Heb.* 8.10. *Luk.* 1.74,75.

a Comfort thy selfe, thou repentant sinner, Christ is thine with all these riches, only beleeue.

2 This is my comfort hereof, that God is my God, and hath sealed mee for himselfe, and therfore I am most blessed, being in such a case, *Iob.* 20,28,29. *Psal.* 144.15.

3 This giues me further assurance, that this my faith is sound, because together with this comfort, he hath giuen me, since I beleeued in his Name, a heart desirous to depart from all iniquity, 2 *Tim.* 2.19.

Father,)

1 THis is my faith, that though I was a child of wrath, yet I beleeue, that by grace in Christ, I am the child of God; and God my louing Father, *Eph.* 2.2,3: *Gal.* 3.22 26. *Ier.* 31.38.

2 This comfort I receiue hereof, that I being thus his childe, ſhall lack nothing, becauſe my heauenly Father doth tender mee, much more then any earthly father his child *Mal.* 3.17. *Eſa.* 49.15,16.

3 This is my aſſurance, that my faith herein is ſincere, becauſe together with this comfort, I feel my ſelf affectioned to reuerence, loue, and obey him as my moſt deare father, and am enabled by his Spirit to run to him with boldnes in all my wants, crying, *Abba*, Oh my Father, *Mal.* 1.6. *Mat.* 15.50. *Gal.* 4.5,6. *Rom.* 8.15.

Almighty.)

1 THis is my faith, that though I be weak & vnſtable to reſiſt my enemies bodily or ſpirituall, no way able to helpe or prouide for my ſelfe: yet my heauenly Father is of all Maieſty and power, guiding and ouer-ruling continually men, Angels, diuels, and all creatures, to ſerue for his own glory, and the good of his children. *Acts* 4.28.

Mat. 8.2. Pſal. 23.4.

2 This comfort I receiue hereof, that hee doth and will continually make all things worke together for the beſt vnto me, not only the holy means appointed thereunto, but alſo mine afflictions, yea my greateſt enemies (ſins and Satan himſelfe) vntill I be perfected in the heauens, *Rom.* 8.28. 1 *Cor.* 3.20, 21,22. *Gen.* 50.20.

3 This alſo doth further aſſure me that he thus

thus works for me: becauſe hee hath firſt ſhewed the ſame mighty power, quickning and raiſing mee vp from the death of ſinne. which he ſhewed in raiſing my Sauior from the graue: and ſecondly, for that I haue ſenſibly felt all things thus working together for my ſaluation, *Eph.* 1.19,20.

Maker of heauen and earth.)

1 THis is my faith, that although through *Adam* I had loſt the right both of heauen and earth, and of euery creature, ſo as I could haue no comfort in the vſe of them, but terror, as an vſurper, being caſt forth of the earthly Paradiſe, left as an heire of the curſe, and the creatures accurſed for my ſin: yet through my Sauiour the ſecond *Adam*, ſince I truely beleeued in him, I am reſtored to a far better eſtate, beeing made in him a right heire of all, neuer to be caſt forth of my inheritance any more; and all the creatures bleſſed & ſanctified to me, that I may haue a holy vſe of them. *Heb.* 12. *Rom.* 8.17. Gen. 3.24. Rom. 5.17,18

2 This comfort I receiue hereof, that heauen is mine, and al the ioyes therof, and that I am ſet already in the heauenly places in Chriſt my head, who reſerues the full fruition thereof for mee. And ſecondly, that all the good creatures in heauen and earth, are at league with mee to helpe for my good, ſo far as may ſtand with his glory, Eph. 2.6.

my ſaluation, and the good of his Church; and the reſt reſtrained that they cannot hurt me, without the good pleaſure of my heauenly Father, for the ſame ends, *Iob* 5.23.1. *Cor.*5.21,22,23. *Hoſ.*2.18.

3 This is alſo my aſſurance, that my faith is ſincere herein, becauſe that together with this comfort, I both perceiue, all the creatures thus ready to helpe mee (eſpecially in time of triall, when ordinary means faile) and alſo feele a holy care wrought in mee to vſe the creatures aright, ſanctifying them by the Word and prayer, and that my affections are ſet on heauenly things, *Exod.*16.25. 35.& 17.7.2. *Tim.*4.5. *Eph.*2.8. *Col.*3.2.

THE

The second Article.

And in Iesus.)

THIS is my faith, that though I am guilty of innumerable sins both originall and actuall, euen the breach of the whole Law, and so am worthy to be damned, and haue all the plagues of God due to my sinne cast vpon me: yea though I was a bond-slaue to sinne and Satan, yet I beleeue that Iesus is my Sauiour, and hath deliuered me from all my sinnes, both the guilt and satisfactory punishment of them, as also from the power of sinne and Satan, 2 *Tim.* 2.26. *Luk.* 4.18. *Mat.* 1.21. *Ioh.* 1.29. *Rom.* 6.12, 14. Psal. 51.5, 17. and 39. 12. Rom. 3.10. 11 13, 19, 20, 21, 22.

2 This faith is my comfort, and moreouer, that all my sinnes and enemies shall not hinder my saluation, *Rom.* 8. 39.

2 This is also for my full assurance herof, because besides that I feele my soule reioycing in God my Sauiour, I perceiue my selfe also deliuered from the tyrany of Satan, & power of sin, euen those sinnes which before led me captiue, so that no sinne hath any more dominion ouer mee, ruling to condem-

nation, that I do serue it in the lusts thereof, and for that I am withal deliuered from the terrours of conscience for my sinne, *Luke* 1. 47. *Rom.* 6. 24, 35. *Christ*.)

Dan. 9. 24. Heb. 1. 9. Psal. 45. 7. Apoc. 1. 5.

1 THis is my faith, that though I was in the kingdome of darknes, and a stranger from God by my sinne: yet Christ was annointed for mee with all gifts of the Spirit to be my Mediator,

my { King, Priest, Prophet, *Mat.* 23. 10. *Act.* 3. 22, 23.

Col. 1. 22. Ioh. 10. 28, 29 30. Apoc. 3, 21. Heb. 10. 12. 14 1 Iohn 2. 1.

2 This is my comfort, that hee being my King, hath and wil fully deliuer me from the kingdome of Satan, and giue vnto mee this heauenly kingdom. Secódly being my Priest hath firstreconciled me to his Father, by the sacrifice of himselfe, and keepes me since in his fauour, by vertue of the same, and of his perpetuall intercession, *Heb.* 7. 24, 25. and 9. 24. *Rō.* 8. 34. Thirdly, being my Prophet, wil proceed to teach me al the wil of his Father necessary to eternall life.

Heb. 8. 10; 10. 1 Ioh. 2. 27.

3 This is for my assurance hereof, because I feele my self to haue receiued of the anointing in euery one of these from Christ, & the fruit of them. 1. Of his kingdome, enabling me to begin not onely to subdue my sins and euill affections, but also to rule farre ouer my selfe, as to bring my very thoughts and

Apoc. 1. 6. 1 Cor. 9. 27. 1 Iohn. 3. 3.

all

all committed vnto mee, into obedience to Christ. 2. Of his Priesthood, whereby I am made able in some sort through him, to offer to the Lord my selfe, supplications, thankes and works of mercy, with all that I haue, to serue him. 3. Of his Prophecy, making me to grow in the knowledge of himselfe, and in care to instruct others therein, *Iohn* 6. 45.

2 Cor. 15. 5. Peter 2. 5 Rom. 12. 1. Heb. 13. 15, 16 Psalme 4. 5. Rom. 14. 14, 18 1 Iohn 2. 20, 27.

His onely Sonne.)

I THis is my faith, that he being the only Sonof the Father by nature, hath made me a child and heire by the grace of adoption, who was by nature a child of wrath and perdition, *Gal.* 4. 4, 5, 6. *Eph.* 2. 3.

2 This comfort I find herin, that to me belongs the inheritance of Gods sonnes, *Gal.* 4 7 *Rom* 8. 17.

2 This also is for my assurance, for that he hath sent the Spirit of his Sonne into my heart, whereby I can call him Father with comfort: which is my witnesse and seale, *Gal* 4. 5, 6, 7. *Rom.* 8. 16. 2 *Cor.* 1. 12.

Our Lord.)

I THis is my faith, that though I was vnder the prince of darknesse, hauing Satan my Lord, vntill I beleeued in Christ: yet now I am Christs, and he is my only Lord,

Eph. 2. 2, 3.

By { 1 Purchase with his blood, 1 *Cor.* 29. 20
2 Gifts from his Father, *Iob.* 10. 29.
3 Mariage contracted to be cõsummate at his appearing, *Eph.* 5. 32. *Hos.* 2. 20.

2 This

2 This is my comfort, that being thus purchased and giuen to him as a peculiar gift, I shall neuer perish, and being thus contracted to Christ my Lord, the bond thereof is in such faithfulnesse, as shall neuer be dissolued, vntill I be brought into the bride-chamber, and fully glorified, *Hos.* 2, 19.

3 This increaseth my assurance, for that together with this comfort I feele my selfe redeemed from the earth, *viz.* my earthly conuersation) anddoe delight to heare the voyce of my bridegroome, *Apoc.* 5. 9. *and* 14. 4.

The

The third Article.

Which was conceiued by the holy Ghoſt, borne of the Virin Mary,)

THis is my faith, that though I was conceiued in ſinne, and borne in iniquity, and ſo corrupted in all the parts both of my ſoule and body, yet that both the conception, birth and whole nature of Chriſt my Sauiour, was fully ſatisfied, by being vnited to his Godhead, to be imputed vnto me, *Pſ.* 51.5. *Rom.* 8.2.3. *Luke* 1.35. Pſal. 51.5.

2 This is my comfort, that my God hath giuen me the holineſſe of his Son, as a robe to couer all my ſinfulneſſe, and whereby I doe both preſently, and ſhall euer ſtand moſt gloriouſly in Gods ſight, chiefly at the great Day, 2 *Cor.* 5.21. *Phil.* 3.9. *Reu.* 19.8.

3 This is my farther aſſurance hereof, becauſe I can mourne for this total corruption in Rom. 7.14, 15. 13. 19. 22, 23, 24.

in me, and being humbled in the ſence of it, and driuen daily to put on Chriſt by faith: and for that I feele alſo the new birth in me, by a change begunne in all the powers both of my body and ſoule, wrought by vertue hereof, ſince I was conceiued and borne in the Church, by the power of the holy Ghoſt.

THE

The fourth Article.

Suffered vnder Pontius Pilate, was crucified.

1 THis is my faith, that beſides all the euils which my Sauiour endured for me, in all the courſe of his life, he alſo endured that moſt ſhamefull and accurſed death which I had deſerued, to ſatisfie Gods Iuſtice for me, and to pacifie his wrath toward me, *Gal.*3.13.

2 This is my comfort hence, that I am deliuered from the curſe of the law, he being thus accurſed for me; and that whatſoeuer ſufferings I endure in this life, are ſanctified hereby, to be to me either fatherly chaſtiſements to amend me, or trials to prove what is in my heart, or perſecutions for righteouſneſſe, to fill vp the meaſure of Chriſts ſufferings b/ all which the Lord exerciſeth his graces in me, and preuents the euils he ſeeth me in danger to fall into, and conformeth me to Chriſt my Head.

Gal.3.13.

Rom.5.3. Heb.12.6,7, 8,11. Act.5.19. Col.1.24. Rom.8.29.

3 This alſo warrants the ſoundnes of my faith herein. Firſt, becauſe I feele my ſelfe to profi-

Gal,6.14 Psal.119.67, 71. 2 Cor.12.10. Phil.1.29. Gal.2.19.& 5 24.

1 Cor.15.55. 56,57.

profit in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in me begins to be crucified with Christ.

Dead.)

1 THis is my faith, that Christ hath died for my sinnes, and by dying hath ouercome death, and so taken away the sting thereof, that it cannot hurt any of those that beleeue in him.

2 This comfort I finde hereupon, that death shall be so farre off from hurting mee, that it is already sanctified by this death of my Sauiour, to be to me the gate of life, *Phil.* 1.23. 2 *Cor.* 5. 1,2.

3 This also increaseth my assurance that my faith is sound herein, because I find together with this comfort, that euery sinne hath receiued his deaths wound in me (each beginning to die; and for that I feele a power by Christs death, to triumph against the terrors of death waiting for it, when I haue finished my course, willing to bee dissolued and to be with Christ, *Galatians* 2.19. *Phil.* 3.10. *Col.* 3.2. *Phil.* 1.22,23 *Rom.* 7.24.

And buried.)

1 THis is my faith, that Christ was buried for me, both to assure me of the certainty of his death for me, and that all my sinnes are buried in his graue; yea withall to bury sinne

sinne in me, and to sanctifie my graue to bee a sweet bed for my body to rest in vntill the resurrection, *Rom.* 6. 3, 4. *Esa.* 57. 2.

2 This very faith is my ioy, and moreouer that my sinnes thus buried, shall neuer come into remembrance to accuse or condemne me, to hinder Gods euerlasting mercy and loue from me, *Rom.* 8. 34, 35.

3 This also furthers my assurance, for that together with this ioy I feele many sins buried in me, and consuming daily by the vertue of this death and buriall of my Sauiour; especially the strength and delight I tooke in euery sin, *Col.* 2. 11, 12. *Rō.* 2. 21, 22, 23, 24

He descended into hell.)

1 THis is my faith, that my Sauior abode vnder the power of death, and in the state of the dead till the third day, and fully ouercame and vanquished the power of hell hauing before both in his soule and body endured the torment due to my sin, which I should haue endured for euermore: and that not onely vpon the crosse, but also in the garden; as appeareth by his speeches, his praiers his agony and bloody sweat: and so hath for me triumphed ouer hell, *Mark.* 14. 33, 34. *Luk.* 22. 44. *Heb.* 5. 7.

2 This my comfort, that though I stood euer in danger of eternall death, for all my sinnes, yet now by my Sauiour I am deliuered from the terrors hereof, *Heb.* 2. 15.

3 This

3 This is further for my assurance hereof for that I haue receiued cõfort in this only, euen then when the terrors of cõscience haue gotten hold vpon me for my sinnes: and because I feele a desire to saue others also from that place of torment, by leading them to this my Sauiour, and haue now entred the narrow way to heauen, following my Sauiour herein, hauing left the broad way going to destruction, Iob. 3.18,36. Mat. 7. 13,14.

Iohn 3.14,15. Num.21.9.

THE

The fift Article.

The third day he roſe againe from the dead,)

THis is my faith, that my Sauiour hath fully ſatisfied the iuſtice of his Father for my ſin, euen to the vttermoſt farthing, in that he roſe againe: becauſe any one ſinne of his Elect, not ſatisfied for, had kept him in death, ſeeing he took vpon him to become ſurety for them all. *Rom.* 4. 25. 1 *Cor.* 15. 55. 56, 57.

2 This is my ioy, that through him I am iuſtified, and ſtand as righteous in the ſight of my God, all my ſins being vtterly done away and couered hereby. *Rom.* 4. 25.

3 This helpeth my aſſurance hereof, for that beſides this comfort, I feele my ſelfe alſo raiſed vp to a deſire of a perfect holineſſe, *Eph.* 2. 5, 6. *Phil* 3. 10. *Apoc.* 20. 5, 6.

The sixt Article.

He ascended into heauen.)

1 THis is my faith, that when my Sauior had fulfilled all things in the earth for the redeeming of his Church, hee went vp into heauen, both to prepare the way, and also to take possession, and to keepe it for me, *Luk.* 24. 51. *Act.* 1. 3. *Iob.* 14. 2.

2 This is my ioy, that none can hinder me from thence, but where my Sauiour & Head is, there shall I be also, *Iob.* 17. 24.

Col. 3, 2. 3 This ratifieth my assurance, for that my affections are already ascended, being set on things that are aboue.

And sitteth at the right hand of God the Father Almighty.

Mat. 28. 18. Iohn 17. 2. Eph. 1. 8, 10. 1 THis is my faith, that my Sauior who hath al power giuen him ouer al sorts to giue eternall life to whom he will, and to condemne the rest, sits as a king at the right hand of his Father, filling his Church with his gifts, guiding it by his word and spirit, vntill hee hath glorified it, and subdued all his

his enemies, conuincing them by the light, 1. of nature, 2. of his works, as his creatures, iudgements, mercies, 3. of his Word, Esa. 54. 10. 59, 21. 1 Cor. 15. 24, 25.

2 This is my comfort, that he will guide me by his Word and Spirit continually, & ouer-rule whatsoeuer Satan or the wicked can doe against me, to serue for my good, and against themselues, *Phil.* 1. 6. 1 *Pet.* 1. 5. *Esa.* 8. 16.

3 This is also for my further assurance herein, because I feele my self desirous to be guided by the direction of his holy Spirit speaking in the Word, and moreouer, I heare a voyce behind me, saying, *This is the way, walke in it, when I turne to the right hand, or to the left.* Esa. 30. 21 and 59. 21.

The seuenth Article.

From thence shall he come to iudge the quicke and the dead.

THis is my faith. that my Sauiour shall come to be the iudge of the world, to iudge euery one according to their works *Ioh.* 5. 22. *Rom* 14. 10. 2 *Cor.* 5.

2 This is my ioy, that though I did and do naturally quake, so oft as I heare or think of the terrible Iudgement: yet remembring the Iudge, who hath by himselfe satisfied for all my sins, so taking them on himselfe, and giuen me his owne absolute righteousnes, I can cry, *Come Lord Iesu, come quickly*: sith he shall come to me a most happy Sauiour and not an angry Iudge, *Acts* 24 26. 2 *Thes.* 1. 7. 10. *Apoc.* 22. 17.

3 This is also for the accomplishment of

of any aſſurance, that this my faith is ſincere, becauſe beſide this comfort I labor alwayes to haue a cleere conſcience, that I may haue boldneſſe at that day, and can perſwade men, knowing the terror of the Lord, 2 *Cor.* 5,9,10,11.

The eighth Article.

I *beleeue in the holy Ghost.*)

1 THis is my faith, that the holy Ghost is God, the third person in Trinity, sanctifier and preseruer of his Church, knitting the whole Church to Christ the Head therof, & euery member one to another, 1 *Cor.* 12. 12, 13. *Eph.* 4. 15. 16. & 4. 4

2 This is my comfort, that he will perfect in me this good work of sanctification, vntill the appearing of Iesus Christ, hauing already so knit me to Christ my head, as I can neuer be separated, *Phil.* 1 6.

3 This assureth my heart, because I haue already receiued the first fruits of this blessed Spirit, whereby I am enabled to fight, waiting for the perfect adoption, & to pray with groans, striuing against that corruption in me: therefore he is to me as the seale and earnest of my inheritance against the day of glory, *Rom.* 8. 23, 29. 2 *Cor.* 1. 12.

The

The ninth Article.

The holy Catholike Church.

THis is my faith, that God hath alwaies a choſen flock, not only of thoſe who triumph already in the heauens, but euen militant here in the earth, vniuerſally ſcattered: all which he hath ordained to eternall life, by his Son Ieſus Chriſt: to whom all his promiſes apperain; hauing by times theſe principall marks, a cheerfull ſubmiſion to the Word and Sacraments, with al other the ordinances of the Lord outwardly, and holy affections inwardly according to the ſame, proceeding from this holy faith: though the number of them haue beene very ſmall in the moſt flouriſhing ages of the Church, and thoſe ordiarily of the meaner ſort, as in the Church of Corinth, and true faith ſhall ſcant be found when Chriſt ſhall come, 1 *Cor.* 1. 27. *Luke* 26. 18, 8.

Eſay 59 21. Rom. 11. 34. Mar 28. 19. Mar. 16. 15. Ioh. 4 21. 22, 23, Mat. 8. 19. and 10, 14. Luk. 10. 16. Act. 2. 42, 46

2 This is my comfort, that God hath vouchſafed me to be one of that little flock *Luk.* 12. 32,

3 This assureth me further herof, because I feele in my self a hungring after the word and Sacraments, as my spirituall nourishment, and can willingly submit my selfe to bee guided by the same Word for the perfecting in this worke of grace begun in mee, Joh. 6.27. and 10.27.

The Communion of Saints.)

Rom.8.15,26, 28,30. Eph.4.4.4,5 1 Iohn 1.3. 2 Pet.1.1. Phil.3.2. 1 Pet 1.10. Act.2.44.45. 46 and 4.32.

1 THis is my faith, that this whole church hath a communion or fellowship together in Christ, and all his benefits, and so in euery article of this faith, as in the same Sauiour, Father, preserver and sanctifier: and in much heauenly experience of Gods gracious presence and fauour, in prouidence, protection, direction, guidance, consolation blessing, and still more as they striue to grow in more faith, obedience, and holines, & so they haue a holy fellowship among themselus, being affected alike both inwardly in loue, hatred, ioy, griefe, (that is, to loue the same things, & for the same:) and outwardly in relieuing, helping, and caring for one another.

2 This reioyceth my soule, that the Lord hath vouchsafed mee to be of this blessed Communion.

3 This further assureth me hereof, because together with this comfort I am so affected to my God, as my chiefe study is to delight onely

onely in him, and to obey him, yea to ſpend all my ſtrength & whatſoeuer elſe for him; and ſo to all the true ſeruants of God, thus ſoundly profeſſing the Goſpell, that I can pry heatily for them, mourne and reioice with them, and for them, as for my brethren and ſiſters, and be ready to helpe them and communicate vnto them, in whatſoeuer gifts the Lord hath vouchſafed vnto mee, eſteeming of them as members of Chriſt with mee; and can claime the word as my portion and heritage for euer, 1 *Cor.* 12.26 *Rom.* 12.15. *Mat.* 12.49,50. *Pſal.* 119.111. 1 *Ioh.* 3.14.

The

The tenth Article.

The forgiuenesse of sinnes.

Esay 33.24.

1 THis is my faith, that al this whole Church and euery member thereof, haue this happinesse, to haue al their sinnes forgiuen for Christ, being al washd in his blood *Psal.* 32 12. *Heb.* 8.10,11,12. *Apoc.* 7.14.

2 This comfort I find hereof, that howsoeuer I am a miserable sinner many waies yet none of all my sinnes shal euer be imputed vnto me, being of this holy communion. *Rom.* 8.33.

3 This is also for my assurance, because I can oft mourne bitterly, when I looke at my Sauiour, whom by my sinnes I haue crucified; and do abhor them as none of mine, but fruits of that sinne that still dwelleth in me in part: and moreouer, because I can forgiue and pray euen for my very enemies, and haue set my selfe to wage continuall war against euery sinne, *Zach.* 12 10. *Mat.* 5.11. *Rom.* 7 19,20. *Mat.* 6.14. and 5.44,45.

The

The eleuenth Articie.

The resurrection of the body.)

THis is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithfull, to eternall ioy by the resurrection of Iesus Christ; though all the rest to condemnation, *Ioh.*5.29.

2 This is my comfort, that this my body now subiect to diuers infirmities, as sicknes, manifold pains and sorrowes, &c. shal then arise a glorious body, like the shining body of Iesus Christ, free, from any more misery, paine, or labor, all teares being wiped away from mine eyes, *Ioh.*19.25:26,27. *Phil.*3.21 *Apoc.*16.17.& 14.13.

3 This is a so further my assurance hereof, because I feele in my selfe the first resurrection by a daily rising in my inner man, to newnes of life; and by a comfortable fitting of my body in all the parts and faculties thereof, to serue the Lord, *Apoc.*20.6. *Rom.* 6.11,13. 1 *Cor.*15.38.

The

The twelfth Article.

The life euerlasting.

THis is my faith, that in stead of this transitory life, so full of labours and griefes, God hath prouided for all this holy Church a most happy & blessed life, which shall continue for euermore, *Apoc.* 21, 22. & 22. 1. 2, 3, 4.

2 This ioy I find herein, that though my life be full of crosses and troubles, euery day subiect to a thousand temptations, and very mometanie, yet then it shal be a most glorious life, when I shal dwel in Paradice in the presence of God, & al his blessed Saints and Angels for euermore, *Rom.* 8 18. 2 *Cor.* 4. 17. & 12. 4. *Ps.* 16. 11. 1 *Thes.* 4. 17. 2 *Th.* 1 9, 10

3 This finally cõfirmeth my assurance here of, because I feele the life of grace begunne in me already, wch is the beginning of this eternal life, (but that then it shal be far more holy & glorious, and euery way more blessed then the heart of man can conceiue) and moreouer for that hee hath giuen me this grace to beleeue in the Son, I therfore know by the testimony of my Sauiour, that I haue eternall life: and withall he hath giuen me a heart

Gal. 2. 20. Rom. 14. 17.

Ioh. 3. 18. 36. & 5. 24, 25. 1 Ioh. 3. 14, 23.

hart to heare his voice with delight, so that I shall neuer perish: yea my faith herein is such, that I account all things but losse and dung, in respect of Christ Iesus my Sauiour, and all the troubles of this life, not worthy the glory that shal be thé reuealed vnto me: and so striue hard forwards towards this mark, laboring alwaies to keep a good conscience both toward God and man: that I may euer be prepared for the full fruition hereof, & counted worthy to enter through the gates into the City, *Phil.* 3. 9. *Rom* 8. 18 *Phil.* 3 13, 14, *Luke* 20. 35. *Apoc.* 22. 14.

This is the victory that ouercommeth the world, euen our faith, 1 Ioh. 5. 4.

Be thou faithfull vnto the death, and I will giue thee the crowne of lyfe, Apoc. 2. 10.

Here is the patience of Saints, here are they which keepe the Commandements of God, and the faith of Iesu, Apoc. 14. 12.

I haue sworne and will performe it, that I will keepe thy righteous iudgement, Psal. 119. 160.

Then shall I not be confounded, when I haue respect to all thy commandements, Psa. 119. 6.

Lord increase my faith, Luk. 17. 5. Mar. 9 24.

The benefits of the practise of examination, to encourage vs vnto it, sith it is wearisome and vnpleasant to our corrupt nature.

1 PErforming[a] it aright, we shall auoide all hardnesse of heart, luke-warmnes sleeping

[a] The labour is easie to the good heart, the benefit incomparable.

Practice will make it very sweet.
1 Iohn 5.3.
Mat.11.35.
Ps.119.56,6. &c.101,104.
Lam.3.39.40

sleeping in any sinne, and preuent an euil conscience, with many other punishments of sin; & withall we shall be able to recouer our selues forthwith, out of euery grosse sin and from Satans power, yea, euen from the gulfe of the deepest despaire, *Psal.*32.45.

2 We shall daily be putting off the old man, and putting on the new; strip vs of the rags of our sinnes, and put on our wedding garment, to make vs more glorious in the eyes of our Bridegroome: yea we shall cast away the works of darknes, and put vpon vs the armor of light, *Eph.*4.21,22,23,24. *Rom.*12 12.

Eph,6.11,12, 13,14,15,&c.
Mat.4.11.
Iam.4.7.
Rom,16.20.

3 Being thus armed, we shall be so enabled to watch continually, and defend our selues against Satan, and all his power, that he shall neuer giue vs any deadly wounds: but we shall put him to flight, and in time trample him vtterly vnder our feet.

Prou.2.9.
Psal.1.1,2.
Psal.119.96.
2.Pet.2.7,8.
Luk.19.41,42
Phil.1.9, 10.

4 We shall be able to see the good way, and wherein the perfection of a Christian consists, with his true glory and felicity in this life, & to reioyce in them that ar: such: and withall, to behold the fearfull state of the world, to mourne for it with iust *Lot:* so to iudge aright betweene the godly and the wicked, and specially to iudge of our owne estate.

5 We shal be fitted in some measure (according to our place and callings as we are Christians)

christians) to teach, conuince, admonish, reproue, exhort, and comfort both our selues and others, *Rom.* 15.14. 1 *Thes.* 5.11. 14.

6. Wee shall be enabled to pray for our selues and others, with the whole Church of God, according to our seueral necessities and after the wil of God in faith: and withall, to make a most sound confession of our own sins generall or particular, and of the sins of the time, with feeling: and so most sweet thanksgiuing for all mercies, with a like comfortable profession in our faith, *Iob* 15.7. 1 *Iohn* 5.14, and 3,22.

7 Wee shall so grow in Christ, and repaire his image, as by beholding and obseruing our selues, we shall get most strong consolation that wee are true branches of that holy Vine, liuely members of Christs body, the very sheep of his fold, to stand at his right hand; and hence most certain assurance of eternal life, sealed vnto vs by his holy spirit: hauing in the meane time al the promises of this life, and that to come: all being ours and for vs, 1 *Tim.* 4.8. 1 *Cor.* 3. 21,22,23. 2 Pet.1,10,11 1 Thes.1,3,4,5 Iohn 15, 1,2, 7,8.

8. Seing our growth in grace, perceiuing what sins we haue ouercom, and what graces we haue obtained, we shall be encouraged to striue forward to perfection, vntil we obtaine the end of our strife, the crown of glory, *Apoc.* 2.9,10. Rom.5.10. Gal.3.4. Heb.10.32,33 2 Tim.4.7.8.

6 Wee

9. We ſhall ſhine as ſtars in the world, to the greater glory of our God, the comfort and good enſample of Gods ſeruãts, the conuerſion of the wicked, or ſtopping their mouthes, and leauing them more without excuſe, *Phi.* 2. 15, 1 *Pet.* 2. 12, 15, and 2. 1, 2

10. Wee ſhall increaſe the brightneſſe of our glory in heauen, as we haue more glorified God in the earth: for the practiſe of this examination of the courſe of our life, is a ſpirituall ſowing, whereof we ſhall in due time reape a plentifull harueſt, if we faint not, *Dan.* 12. 3, *Rom.* 2. 6, 7. *Mat.* 19. 28, 26, 2 *Cor.* 9. 6. *Gal.* 6. 6, 7, 8 9, 10.

11 Wee ſhall be ſure to get and keepe a good conſcience: whereof ſuch peace, boldnes, ſecurity and heauenly ioy wil follow in us, as paſſeth all vnderſtanding & no carnal man can poſſibly feele, but onely thoſe for whom the kingdom is prepared; becauſe it is the beginning of it in this world, *Pro.* 15 15: *Rom.* 5. 1, 2, 3. *Phil.* 4. 7. 2 *Cor.* 11. 12. *Rom.* 14. 17.

12 Briefly, which is the ſumme of all, we ſhall get this aſſurance, that Ieſus Chriſt is our Sauiour anointed for vs,

our { Prophet, Prieſt, King.

Apoc. 1. 5 1 Pet. 2. 9. hauing made vs alſo Kings and Prieſts to our God for euermore.

Some

Some necessary Questions

appertaining thereunto.

1 *Of senselesnesse in sinne.*

Quest. CAn any man liuing, without feeling of his sin, and misery by it, or of his spiritual pouerty, haue any sound hope of saluation by Christ?

Answ. No: Christ is a Physician onely to them that are sicke, a deliuerer of them who feele themselues in prison, calls them only that trauell and are ready to faint vnder the burthen of their sinnes, *Luke* 4.18. *Esa.* 61.1. *Mat.* 11.29,30.

2 *Of obstinacy or wilfulnesse in sinne.*

Quest. CAn any, who continue wilfully in any one sinne, refusing to be ruled by the VVord of Christ and his Ministers in all things, hope for eternall life by Christ, or the fauour of God?

Answ. No: they that come to Christ, must follow him; forsaking themselues, taking vp their crosse daily, and learne of him to beare his yoke, if euer they wil find rest vnto their soules. They must heare his voyce, or else they shalbe destroied frō among his people.

Luke 9.23. Mat. 11.30. Mat. 16.24,25

Acts 3.22,23. Luke 10.16. for they that deſpiſe Chriſts meſſengers, refuſing to heare them, deſpiſe him; and all that boaſt of faith, muſt ſhew their faith by their workes, to be a liuing faith, elſe it ſhall no more profit them, then the faith of the diuels: yea all muſt follow holines, without which no man ſhal ever ſee God with comfort. The Lord alſo threatneth, that whoſoeuer liues but onely in one knowne ſin, ſhall die the death, his blood ſhall bee vpon him, *Ezek.* 18.10.21. And if he will not doe his indeauour to finde out his ſinne, it is all one before the Lord: and much more if he ſhall ſinne preſumptuouſly, *Num.* 15.30,31.

Iam. 2.17,18. Heb. 11.14.

3. *To whom ſound comfort belongs.*

Queſt. CAn any, but they who indeauour to walke with God in holineſſe all their dayes, haue any comfort that they ſhall be heard in their diſtreſſe? or can they pray?

Anſw. No: for the iuſtice of God will not admit it. For hee that turnes away his eare from hearing the Law, his prayer is abominable. And what maruell is it, if God call to vs, and we wil not heare to obey him though he heare not vs, when wee call and cry to him? Therefore wee muſt hold this rule for certaine, God heareth not obſtinate and impenitent ſinners: according to that of the Prophet; That if we incline vnto wicked

Prou. 28.9.

wickedneſſe in our hearts, God will not heare vs: neither can wee be ſure that wee ſhall neuer be confounded, vntill wee haue reſpect to all his commandements, *Pro.* 1.24. 25,28.29. *Iob* 9.3,31. *Eſa.* 1.15. and 66.2, 3. *Pſal.* 66.18. and 119. *Ezek.* 18.11.

Experiment generall.

TRy whether wee can finde any ſound comfort in our Prayers, that God will heare vs in the day of our affliction or any time of need, or heare any other praying for vs, or that any one of the promiſes of God belong to vs, or ſo much as beleeue any Article of faith with comfort, vntil we haue ſoundly repented of all our ſinnes (our knowne ſinnes particularly, vnknowne generally,) with a full reſolution to know the Lord, and feare him, walking in all his commandements for euer, and departing from euery ſin, *Pſal.* 32.3,4,5. *Ioſ.* 7.10,11,12,13, 19. *Act.* 11.12.

4. Of the cauſes of back-ſliding

Quæſt. SIth ſin hath ſuch fearefull effects, and men void of feeling of their ſin, are in ſo dangerous a caſe: how come a number, who haue had ſome good feeling, to ſuch coldneſſe in Religion, hardneſſe of heart, and tenderneſſe in ſin, as to make no conſcience almoſt of any ſinne?

Answ. 1 By a vaine conceit that our case is good enough, comparing our selues with others, and not with the Law of God and the image of Christ, to which we should daily bee more conformed: and by forgetting that wee should euery day grow better and better, vntill we come to perfection; and that when we go not forward in Christianity, we goe backward in Gods iust iudgement, for making so base account of those beginnings of his heauenly gifts, *Gal.* 6. 4. *Psa* 92. 13, 14. *Eph.* 4. 13, 15. *Heb.* 6, 1, 2, 3, 4, 5, 6, 7. *Mat.* 25

2 By neglecting the meanes of the preseruation and increase of grace: as of liuing vnder a holy minister ordained of God, ordinary hearing, reading of Scriptures, & other good bookes, constant receiuing the Sacraments, conference, prayer, meditation, examinaton, fasting, and the like: or doing these things for a fashion only without reuerence or at least, not waiting on the Lord for the fruit of thē, or neglecting our calling, or being any way vnfaithful or negligent therein.

Mar. 4. 24. 25. Heb. 10. 24, 25 38.

3 By committing some grosse sin, or liuing in some knowne sin, without effectuall repentance, as *Dauid*: or not glorifying God according to our knowledge of him, in practising all holy duties which he requireth: or at least not receiuing the loue of the truth soundly, but onely a taste of it, or for a fit to serue the time, *Mat.* 25. 29. *Rom.* 1: 21. 22. 24 26, 28. 2 *Thes.* 2. 10. 11. 12.

4 By

4 By ouermuch greedines in seeking earthly things, whether our pleasures, profits, ease, or credit, or safety frō troubles, which steale away our harts, and choke grace, or seeking them more then Gods glory and his fauour, with the things which concerne his Kingdome, or with the neglect hereof, and of the saluation of our brethren. For our loue cannot be in the highest degree to two contrary Masters: but as it increaseth towards the one, it decreaseth towards the other. Neither will our iealous God part our loue with the world: for either he will bee loued with all the heart and with all the soule, and aboue all earthly things, or not at all, *Iam.* 4.4 *Mat.* 22.37. *Luk.* 14.26.

Mar. 13.22,44 45,46. Luke 8. 14. Mat. 6.33, 10. 19.38. Matth. 6. 24. 1 Iohn 2. 15

5 By familiarity with the enemies of Gods religion, or men notoriously prophane or lukewarme professors: for it is the iust Iudgement of God to lead into temptation hereby, so giuing vs vp for these sins, *Psa.* 26 4,5, & 16,3,4 & 15,4. *Prou.* 22.24,25. *Deut.* 7.1,2,3.4.5,

5 Of finall Apostacie or backsliding, whether a Childe of God can fall finally.

Obiect. BVt if I finde once that I am a childe of God and in his fauour, I may be sure that I cannot fall away vtterly, nor yet lose his fauour, although I keepe not so strict a course, but somewhat follow

my pleasures, and frame my selfe a little to the time, or line in some things of which I am not perswaded that they are good, or for which I see no great warrant, or omit som lesser duties. For God is vnchangeable in his loue, that whom he loueth once, he loueth to the end, and so infinite in his mercy, that hee cannot take it from his vtterly; besides that; in many things we sinne all.

Answ. Satan can transforme himselfe into an Angel of light, perswading thee al is wel when it is nothing so: for thou maiest go as farre as *Herod* or *Iudas*, yet be in no better state then they. Therefore it is good to follow the aduice of the holy Apostle *Peter*, to giue all diligence to make thy calling and election euery day more sure, by keeping in al things this strict watch of the Lord, so encreasing in the practice of true piety.

2 Pet. 1. 10. Psal. 119. 6.

2 Be it so, that thou art the child of God, and in his fauour: yet liuing in, or committing but some one smal sinne in thy account, or for doing that wherof thou hast no warrant: or wherein thou doubtest that thou offendest God, vpō what faire pretence soeuer thou doest it, thou maiest indanger thy selfe not onely to lose the feeling of the Lords fauor and loue, but also all the experiments of his kindnesse, and gracious familiarity, and moreouer, bring vpon thee all the miseries befalling the impenitent person, mentioned

in

in the first help of our examination, *pag.* 23. 24, 25, 26, 27. saue onely the two last: as some of them thou art sure to feele, if thou preuent them not by speedy and earnest repentance: so that thou maist come to that estate: as if thou hadst all the world, thou wouldest willingly giue it to bee assured of Gods fauour; or else to haue his hand to lie heauy vpon thee al thy life long, as vpon *Dauid* after his adultery & murther: that thou wilt thinke it madnesse, to buy the sweetest sinne at so hie a rate. Let that seuerity against *Moses* and *Dauid*, the dearest seruants of the Lorde warne thee herein; for this hath the Lord promised to his as a gracious fauour, that hee will correct their offences with the rod, and their sin with scourges, because the will not vtterly take his mercy from them, nor damne them with the reprobate.

Psa. 89. 30, 31 32, 33, 34, 35. Rom. 11. 29. Esa. 40. 15. 54. 10. 49. 20, 21. Iohn 13, 1.

6 How to recouer the feeling of the Lords fauour, and to obtaine the remoueall or sanctifying of his iudgement vnto vs.

Quest. BVt how may I recouer the feeling of the Lords fauour, and remoone his hand, when it any way lieth heauily vpon me?

Answ. The Prophet *Ieremy* answers. Thy sorrow beeing for thy sinne, thou must search & try thy waies, and turne again vnto

the Lord. 1. Thou muſt by diligent ſearching find out thy particular ſins, as neere as thou canſt. 2 Thou muſt acknowledge them according to their nature, with griefe and ſorrow of heart, aggrauating them (according to their circumſtances) to increaſe thy vnfained ſorrow and repentance, as *Nathan* doth the ſinne of *Dauid*, and as *Dauid* himſelfe. 3. In the ſenſe of thy ſinne, loathing it, and condemning thy ſelfe for it, thou muſt cry earneſtly for pardon, in and through Ieſus Chriſt, not reſting till thou finde comfort. 4. Thou muſt offer thy ſelfe to God, to ſerue him al thy daies, according to the ſtrict rule of his Word, watching againſt and abhorring all ſinne, but eſpecially thoſe whereby thou haſt moſt diſhonoured and offended his heauenly Maieſty, or wounded thine owne conſcience. So applying to thy ſelf the comfortable promiſes of the Goſpel, as they are ſet downe before in the Articles of faith, waiting vpon the Lords mercy, by continuing in [a] inſtant prayer, thou ſhalt at length vndoubtedly find true comfort, thogh he defer longer (as ſometimes he doth, when we haue made ſmall reckoning of his fauour or grieued his Spirit by ſome hainous ſinne) and in his due time thou ſhalt haue his hand remoued, or much comfortable experience of the ſanctifying of his corrections vnto thee.

2 Sam. 12. 7. 8, 10, 11. Pſal. 51.

a Thou muſt preuaile as *Iacob* wreſtling and weeping, hold faſt let him not goe before he haue bleſſed thee, hee will certainely do it. Hoſ. 11. 4, 4. Meditate with all vpon the rules of our direction in our examination, chiefly rule 8, 9, 10.

7 Of the certianty of Gods fauour, and how it is increaſed.

Queſt. BVt when may I be out of doubt of this fauour of the Lord?

Anſ. Then, and ſo long onely as thou makeſt conſcience, thus to walke with thy God in all his commandements, as his obedient child, & doeſt ſtedfaſtly purpoſe ſo to continue a'l thy dayes, thou mayeſt be aſſured of his loue, as of thy tender Father: and ſtill, euer more & more, as thou increaſeſt in more obedience. Thine own experience ſhal teach thee: for his loue herein is as the loue of fathers and mothers, but that it is ſo far aboue theirs, as the heauens are aboue the earth, *Eſa.* 49.15, 16, 17. & 55.8, 9.

Therefore wee are oft to conſider of our growth, that it be ſenſible: As in trees, vntill they come to their full greatnes; in children, till they attaine vnto their vigour; in good ſcholers, apparent in their yeerely examinations. As theſe are more eſteemed, the more they grow: trees, in bigneſſe and ſtore of good fruit; children, in ſtature, obedience and wiſedome; ſchollers; in the beſt learning and nurture: ſo is it with vs in Chriſtianity. And as the ſchollers are by their profiting incouraged to goe on with cheerefulnes and boldneſſe: ſo likewiſe the obedient child of God growing as in grace, ſo in all comfortable aſſurance, *Iob.* 15.2. 2. *Pet.* 3.17, 18.

1 *Hinderance of our assurance of Gods fauour.*

For this, see it more at large in Master Byfields little booke of the Signes and assurance of Gods loue, *page* 8,9,&c.

Quest. HOw comes it to passe, that so many doe neuer attaine to any assurance of Gods fauour, that they are in the state of grace: but remaine alwaies doubtful, especially when once their consciences are a little awaked, or else come to loose their assurance of it?

Answ. In most it commeth to passe, because they neuer regard the getting of it, as not worthy their labour; or for that they thinke it vnprofitable to be attained; or els content themselues with some common hope, at least, that they shall doe as well as others, and that God is mercifull.

But of those who haue, and do still desire to attaine it, many are vsually hindred, through some of those causes of backsliding, mentioned in the fourth question before, *page* 156. as namely, Through conceitednesse of the goodnesse of our spirituall estate, and so, by not laboring to grow better and better euery day. Or by neglecting some way, the meanes of the preseruation and increase of grace. Or by committing or liuing in some knowne sin. Or els, for not glorifying God according to our knowledge of him. Or for not receiuing soundly the loue of the truth. Or by that ouer much greedinesse in seeking some

some earthly thing. Or it may bee, thy familiarity with the wicked. But most commonly it is through want of care and conscience, to examine seriously from time to time, our spirituall growth in grace, both in the subduing and mortifying of euery sinne more and more, chiefly sinnes following our nature and calling: and withall for lacke of trying our daily increase in euery Christian grace, and strength to performe each holy duty more conscionably.

How a holy and sound Christian may want the feeling of Gods fauour, and so of this assurance.

Quest. BVt may not a Christian vse this examination, & also haue in himselfe truly this growth in all graces; and yet want this assurance?

Answ. Yes, in case of melancholy, where the ill and noysome humors of the body doe darken the light of the soule, that it cannot so much as see, much lesse feele itsown happy estate, and especially when Satan, throw the Lords permission, gets his aduantage to hinder this mercy.

And so likewise in some spirituall desertion or temptation, it may fall vpon any of vs euen the dearest seruant of God: as vpon *Iob* and *Dauid*, for the humbling of vs for a time to awake vs out of our security, or to try vs, what reckoning wee make of the Lords fauour; what we will doe for the attaining the same

same againe; that wee may learne to esteeme better of it, and to bee more carefull to retaine it when we haue recouered it, and euer to giue it better entertainement: or to make his security, Iustice, power, and mercy more known, in giuing to Satan the greater foiles, to his own the greater deliuerances, and in making his tender care more seen, in watching ouer them in their greatest distresses, and the like. And finally, in many of the deare Saints of God, this much hindreth their assurance, through their own ignorance & Satans subtilty, that they looke more at themselues, to finde perfection in themselues, then at Christ, in whom alon their perfection is; and so, that they more pore vpon the weakues of Gods graces in thē, then consider the soundnesse of the same, or the sufficiency of Gods grace in Iesus Christ, and of Christs merit, with his perpetuall intercession: appearing euer before his Father for them, for their iustification and saluation, and to cause them euer to be accepted of him. Thus it is commonly in al those poore soules, who so much complaine of the hardnesse of their hearts, and that they cannot be sufficiently humbled for their wants and other sinnes, or that they cannot beleeue: which altogether forget, or are ignorant hereof, that all our righteousnesse whereby we are iustified in the sight of the Lord, and shall euer stand with boldnes be-

Colos. 1. 10.

2 Cor 12. 29. Heb. 7. 25.

before our God, is wholly in Ieſus Chriſt, out of our ſelues, and made ours onely by our faith in him, apprehending and applying him and his righteouſneſſe vnto our ſelues: That our faith is not any part of the matter of our Iuſtification, but the hand meerely to apply Chriſt vnto vs. Neither is it the truth and ſtrength of our faith, but the truth & ſoundneſſe of it, which thus layes hold on Chriſt to make him ours, though it bee but as the withered hand for feebleneſſe; or for quantity, bue as the graine of muſtardſeed: And ſo for all other graces of the Spirit, they are onely to manifeſt our faith, and the ſoundneſſe of it, and ſo the truth and certainty of the Spirit of God dwelling in vs. In alwhich graces this is a chiefe part of our perfection, to bee able to feele and bewaile our imperfection; and in them all, wn moreouer are indeed, and in Gods account, ſuch as we vnfainedly deſire and ſtriue to be. This therefore is the wiſdome and goodnes of our God, to leaue ſuch wants and weaknes in his deareſt ſeruants, to beate downe the pride of our hearts (wee beeing all in this behalfe exceedingly prone to iuſticiary Phariſes) and thus to driue vs altogether out of our ſelues, to make vs to deny all our owne righteouſues, accounting our beſt workes but as filthy clouts, for the impority cleauing therto, and to teach vs to giue all the glory and praiſe, both

Rom. 3. 22, 23 to the end. Rom. 4. 5, 6. 7. &c. Rom. 8. 12, 3. Ron. 10. 31, 32

Mar. 9. 23, 24. Luk. 17. 5, 6. Mat. 11. 20.

Mar. 12. 33, 35

Gal. 5. 22, 23.

Mar. 9. 23. 24.

2 Cor. 12. 8.

Eſa 64. 6
Rom. 3, 27, 28. & 4. 1, 2, 3, 4. &c.
Rom 11. 32. 33, 34, 25.
Phil. 3. 8, 6.

both of our iuſtification, and ſaluation, to him alone in Ieſus Chriſt, and to eſteeme all but loſſe and dung in regard of Chriſt, and that we haue enough, if we be found cloathed in the glorious Robes of his righteouſneſſe: and in a word (as bleſſed *Paul* ſpeaketh,) that we may be found in him, that is, not hauing our owne righteouſnes which is of the Law, but that which is through the faith of Chriſt, euen the righteouſnes which is of God through faith.

In theſe caſes the cure of the body by Phyſicke is to be looked vnto, according to the direction giuen before in the ſixt Commandement, to them who are any way troubled in minde, *page* 75. 76. And ſo likewiſe in the meanes how to recouer the feeling of the Lords Fauour, *queſt.* 6. *page* 161. And chiefly our ſtedfaſt beholding Ieſus Chriſt, giuing God all the glory of our iuſtification and ſaluation, and ſo of his fauour and loue, in and through Chriſt alone.

The moſt certaine and infallible meanes to attaine vnto the ſtrong aſſurance of the Lords fauours

Queſt. WHat is then the moſt certaine and vnfallible meanes to come to this ſtrong aſſurance of the Lords fauour, and of our preſent and eternall happineſſe?

pinesse, so as let Satan and al his instruments loose vpon vs, though they may daunt vs, and it may bee for a time cause vs to stagger through vnbeleefe, yet shall not bee able to driue vs from this assurance?

Answ. The daily practice of the triall of our spiritual estate, ioined with humiliation and instant prayer; especially this sound and constant vse of examining our selues from Sabbath to Sabbath, in our preparation to come before the Lord according to the direction, *page* 21 and chiefely, by turning our eyes from our selues, and our owne imperfections in the feeling of our warts, to Iesus Christ, and that absolute perfection to bee found in him. For this true beholding Christ and this alone, is it that can indeed bring vnto our soules (vpon certaine grounds and vndoubted demonstrations) that peace and ioy of conscience, passing all vnderstanding, and that confidence, boldnesse and assurance which can neuer bee appalled, when by the euident testimony of our conscience, we find liuely fruits of our faith and of Gods Spirit; though not in that measure which wee doe desire, yet in truth and soundnesse, and in the longing desire of our soule, and that wee doe not liue in any one sin, so farre as by wise and craefull searching wee are able to finde it out, but hate and abhor euen the very least, and contrarily, that we haue not only begun, but

but also doe increase in strength, and still more and more striue to walke in euery commandement of God without reproofe, and that of true loue to our Lord and Sauiour. The reason hereof is, because these (as we said) are the vndoubted euidences of Gods holy Spirit dwelling in vs, and the vnfallible fruits of a liuing faith. And because this vnfained desire to performe a constant, cheerefull and perfect obedience, is the only true triall of a good and naturall childe, yea, of an obedient seruant, a loyall subiect, a faithfull spouse, a liuing member of Christ, one in whom Christ dwels and remaines, and such a one as is by Christ made a right heire of all, to raign with him for euermore. Vnto this indeauour all the promises are made through the whole Booke of God, both for this and eternall life. This alone can shew our heart, which is otherwise deceitfull aboue all things: And finally, because according to this indeauour wee must bee iudged at the last day.

Gen.17.1.
Gal.5.22,23.
Iam.2.18.
Mat.5.1,6.
Iam.1.
Ps.10.17,18.
Ioh.1.7.& 2.4
Ps.119.3. 27.
Mat 12.33.
Ier.17.10
Mat.25.41,23

The Sacraments a special meanes for the increase of our faith.

Quest. BVt may not the Sacraments bee a gracious and a speciall meanes for the increase of our assurance?

Answ. Yes, they in their right vse are amongst the principall of those meanes ordained by the Lord, to keepe vs from backsli-

ding:

ding: and ſo for the preſeruation and increaſe of grace mentioned in the cauſes of backſliding. Seeing they are the Lords ſeales for the fulneſſe of our aſſurance, both of forgiueneſſe, and of his fauour in Chriſts blood; and ſo ſpeciall helps for the ſtirring vp and increaſing of al the graces of God in vs and conſequently of all ſpiritual ſtrength and aſſurance.

Queſt. When is our Baptiſme ſuch a ſeale and aſſurance to vs?

Anſw. When wee beginne to make conſcience of our waies, & are in ſome ſort able to walke in all the good waies of God, and ſo in newneſſe of life, and are purged from our ſinnes and corruptions wherein we haue liued, hauing the ſtrength of our corruption abated in vs. This is nothing elſe but the inward and powerfull baptizing by the Word and Spirit of Chriſt, wherby we are fully aſſured that our ſins are waſhed away by his bloud, and that we are ingrafted into Chriſt and within the couenant of grace, and that our Baptiſme is effectuall vnto vs for our ſaluation, and a certaine ſeale thereof. And as wee feele this inward Baptiſme, that is, the Spirit of Chriſt more framing vs to this holy patterne, ſo is our aſſurance ſtill more increaſed.

Qu. What are we to do, that the Sacrament of Baptiſme may be thus effectuall vnto vs?

Queſt. 4. cauſe 2. *pag.* 257.

Epheſ. 5. 26. 1 Cor. 6. 11.

Matth. 3. 11. Iohn 43. 5. Rom. 6. 3. 4. Gal. 3. 27.

Anſw. By oft meditation (eſpecially whenſoeuer wee ſee that Sacrament adminiſtred of our owne Dutie and Couenant wherewith we are bound by our Baptiſme: & that we are not our owne but the Lords, beeing by our Baptiſme wholly conſecrated vnto his Maieſty: And withall, by labouring (chiefly in beholding the action of Baptiſme) to apply vnto our ſelues the loue of God giuing his Sonne, and of Chriſt Ieſus offering himſelfe for vs; yea by applying effectually vnto our ſelues the merit of his death & paſſion, euen of his precious Blood ſhed for vs, for the waſhing away of our ſinnes; that ſo the Lord may by his Spirit cleanſe vs not onely for the guilt, but alſo for the filthineſſe of our ſinne, ſtill mortifying and burying the remainder of the corruption in vs, and raiſing vs vp daily to walke more cheerefully in newneſſe and holineſſe of life.

Matth. 28, 19.

Iohn 3. 16. Rom. 5, 6, 8, 9. 10.

Rom. 6. 3. 4.

Queſt. When is the Lords Supper ſo effectuall for our full aſſurance?

Anſw. When our ſoules are through the ſame nouriſhed to eternall Life, by the Body and Blood of Ieſus Chriſt crucified for vs, and when wee feele a further growth in Grace, and ſo thereby, a further confirmation, that wee are in the Couenant of Grace, and in Gods Loue and Fauour.

Of our preparation to the Lords Supper.

Quest. WHat are wee to doe, that it may bee so effectuall and powerfull vnto vs, thus to nourish and increase our assurance?

Answ. To the end that the Lords Supper may bee so powerfull and effectuall, we are to do some things before our receiuing, some things in the very act of receiuing, som things after.

Quest. What are we to do before?

Answ. Wee are first to consider the necessity of our preparation, before we draw neere vnto the Lords Table. 2. What ones wee ought to bee, whom the Lord calls to this Sacrament, and to whom it belongs. 3. That wee vnderstand the meaning of the Sacramentall signes and actions, and be able spiritually to feede vpon Christ, by and through the outward signes. 4. That wee haue a true and liuely feeling, that we stand in present need of the Sacrament; and so can come hungring and thirsting after it.

For the first of these, *viz.* the necessity of our preparation, wee are chiefly and most carefully to looke vnto it, because the Lord is a holy God, and will be sanctified in mercy or iudgement, in all who draw neere vnto

For your better helpe in this blessed worke, I refer you to those worthy Treatises written of purpose, Of our preparation to the receiuing of the Sacrament, hauing here onely pointed at the heads.

1 Cor. 11. 31. Leuit. 10. 3. & 22. 3. Exod. 19. 22.

vnto him, especially in his chiefe Ordinances, as namely in this. And therefore hee hath so seuerely commanded and enioyned all sorts, first, to examine and try themselues & so to eate of this bread, and drinke of this cup, and hath moreouer shewed himselfe so seuere to his owne people, for their vnreuerent comming to this Sacrament. And finally, wee may expect that God will measure vs a measure, in blessing and assurance, according to the measure of our preparation and care to come before him.

1 Cor. 11.28. Ch 30.18.20 1 Cor. 11 29. 30 31, 32. Matth 7.2. Psalm. 44,45. Marke 4.24.

2 For the second, that is, what ones wee ought to bee whom the Lord calls to this banquet. Wee ought to bee such as desire vnfainedly with all our hearts to walk humbly in all this couenant of the Lord all our daies: for to such onely this seale of Gods couenant doth appertaine. And to this end, wee are euer to try and examine our selues, in a more serious manner, before our receiuing of this Sacrament, (though before each Sabbath wee are to doe it for our better preparation) yet then more carefully, according to the direction for the time of our examination, *pag.* 21. *Sect.* 4. 12. That we may not come lying in any one sinne, so far as by our diligent search we can finde them out, but that we labour to bring our hearts to an vnfained sorrow for them, and a true hatred of them all; euen of the very corruption stil remaining

maining in vs; so to preuent the Lords chastisments, and corrections for our carelesnesse herein. And moreouer, that we be such as haue set our selues, at least in the full purpose of our hearts, to walke in all the commandements and ordinances of God al our dayes, and so doe feele both the law and Gospell of Christ powerfull in vs, to the increase of our sanctification and saluation. Finally, that we haue begunne to be such both for our faith and repentance, as our God requires of his people. And then though we feele not our selues to bee such, in such a full measure of conformity as wee desire, yet if wee perceiue that wee bee such in the inner man, that is, in a longing desire to bee such, and in a full and constant resolution neuer to rest vntil we attaine thereunto; Christ hath ordained this Sacrament for vs; both to assure our hearts, that we are they for whom God hath giuen his Sonne, and also to increase our Spirituall strength and all his graces in vs.

Ron. 7. 2. 25.

3 We are to bee carefull that wee vnderstand the meaning of this Sacrament, and also that we be able by the outward signes and actions which we see, to conceiue and be put in mind of the inward graces signified thereby; and that in such sort, as wee shall see after in this manner of receiuing, what is to be done of vs then presently as we are communicating.

1 Cor 11. 24. 25, 26. Exo. 13. 8, 14.

4 For the fourth, wee are to bring our hearts to a liuely feeling, that we presently stand in need of this Sacrament. and so can come hungring and thirsting after this Spirituall nourishment; which wee shall be able to doe, when wee bring our soule to a right sense of these things. 1. That both our faith and Repentance, and so all the Graces of God, yea, the whole new man, is exceeding weak in vs, especially in regard of the time and meanes which our God hath vouchsafed vs, and chiefly in temptation, which by our sound Examination of our selues, wee shall easily discerne. 2. That it stands vs vpon to striue forward to perfection, and that without doubt wee are but hypocrites, if wee thinke our selues perfect enough, and seeke not, to bee perfect, as our heauenly Father is perfect, and that we must needs goe backward in Christianity, if we goe not forward. And finally, that he who hath the Spirit of Christ, cannot chuse but worke forth his Saluation both in feare and trembling. 3. That God hath specially ordained this Sacrament, as a most powerfull meanes for nourishing and confirming these heauenly graces in our soules, & so for strengthening the new man, for so much as it doth effectually apply vnto vs, and assure our consciences of the forginenesse of our sinnes, through the bloud

Mat.5,3,4,6.

Matth.5.48. Phil.3.13.

Phil.2.12.

blond of Christ : from which assurance chiefly, as from a liuing fountaine, both the grace of adoption, and also the graces of sanctification doe issue and proceede. And thus much for that which wee are to doe before our receiuing.

What we are to doe in the time of the administration of this Sacrament.

Quest. BVt what are wee to doe in the time of the administration, that we may doe it with fruit and comfort? Luke 22.19. Iohn 4. 33. 1 Cor. 11. 24.

Answ. Wee are to labour according to the instruction and commandement of our Sauiour, to bring our hearts to an inward feeling of all that which outwardly is done: 24, 26, 29. because otherwise we dishonour God, profane his holy Sacrament, and deceiue our owne soules, if we thinke that the outward action alone will serue the turne. And this we are to doe, not only when the Minister goeth to the Communion Table, but from the beginning of the publike Prayers, vnto the end, (the whole action of the congregation assembled to receiue the Sacrament, Acts 20 7. beeing termed by the name of breaking of bread) more especially in these particulars.

1 Seeing the Bread and Wine vpon the Lords Table, prepared and consecrated by the word, praier & thanksgiuing of the minister, vnto this holy vse, we must with ioy of hart remember, & euen behold how Iesus

Christ was prepared and sanctified in his whole life, to bee the onely and allsufficient meanes of nourishing our soules to eternall life, & of preseruing vs in the state of grace yea of strengthening and refreshing vs in all our troubles and temptations.

2 When wee see the bread broken, and the wine powred out by him, then must we with griefe and indignation of heart, think of our sins which crucified and pierced our Lord and Sauiour, causing him to suffer so infinite and vnspeakeable torments. and euen to be a man of sorrowes: And withall are wee then rightly to consider of the infinite iustice of God; and his anger against sin, that could not haue beene appeased but by this meanes alone.

Zach.12.10. 2 Cor.11.25. 26.

3 When wee see the bread and wine offered vnto vs by him, and doe heare him in Christs name cõmand vs to take, to eate and drinke; then must we with ioy and thankfulnesse of heart, meditate of the wonderfull loue of God towards vs, not onely in not sparing his owne Son, but in giuing him for vs; and moreouer also in offering him thus vnto vs; and commanding vs to beleeue in him; so feeding on him spiritually.

Ioh.3.16. Rom.8.32. 1 Ioh.3.23

4 In taking the bread and wine, and in eating and drinking the same; we are to stir vp our soules by faith, to lay hold vpon, and to apply to our selues all the merits of Christs pas-

passion; and to assure our selues, that all which hee suffered is thus confirmed to bee ours, and that by those vnspeakable torments of his own Sonne, Gods anger is fully appeased, and his iustice fully satisfied for all our sinnes. Thus to endeauour to feede ioyfully thereupon, that wee may not onely feele our selues fully satisfied thereby, yea refreshed and strengthned against all temptations, but also quickned and enabled to walke more cheerefully in a holy obedience.

5 Beholding them who communicate with vs, to stir vp our hearts to beare a louing affection, as to them, so to all Gods people, beeing partakers with vs of Iesus Christ, and admitted with vs into the same high dignity.

6 Hauing thus receiued these vnualuable benefits at the Lords hand, to offer vnto him againe, with ioy and all thankefulnesse of heart, not onely the sacrifice of almes, *viz.* something according to our ability, for the reliefe of the poore; and also of praise, but euen to offer vp anew our bodies and soules to serue him in more holinesse, all the dayes of our life, in token of our thankfulnesse for this inestimable mercy of our redemption, and for this fatherly care in thus ordaining this Sacrament for the strengthening of our faith, so to nourish vs to eternall life.

Hebr. 13. 16. Hosea 14. 3. Romans 12. 1.

What

What wee are to doe, after the administration ended.

Quest. VVHat are wee to doe, after our receiuing, and the whole administration thus ended?

Answ. To try what increase of ioy and comfort we feele wrought in vs by the Sacrament, in our further assurance of Gods loue and fauour in Iesus Christ: and so what further resolution wee finde to leade a holy life, which will by Gods grace follow in vs, if we haue bin partakers aright. If wee perceiue not this working, then are we wisely to consider, whether God may not iustly deprive vs hereof, for want of care in our preparation: which if we finde, we are presently to humble our selues before God in reuerent Prayer, with vnfained repentance, for this our grieuous sinne, that iudging our selues, wee may not bee iudged of the Lord. If wee cannot iustly charge our selues with any such negligence in our preparation, but that wee haue done our diligence to prepare our selues, and yet cannot feele this assurance and working, then are wee in instant prayer and supplication to waite on the Lord, in the vse of all other the holy meanes ordained to this end, especially vsing more carefull examination of our owne hearts and waies, that we liue not in some sinne vnrepented of, or

at

atleast, in the omission of the practice of some necessary duty. But if contrarily wee finde our assurance and comfort increased, and thereuponalso our holy resolution, euer to walke more cheerefully with God, then are wee to returne humble thankes for it to his heauenly Maiesty, and begge of him the perfecting of this good Worke in vs; to resolue to doe our endeauour to come to this holy banquet, and that rightly prepared;and to be more carefull all our daies, to performe all our holyvows,chiefly those which wee haue so publiquely renewed in the presence of his people: to obserue more conscionably euery part of this our Couenant with him, neuer sliding backe to turne to any of our former sinnes,but to striue and haste forward with all ioyfulnesse towards the marke, and the full fruition of his Kingdome and Glory.

This will vndoubtedly bring vs such a strong assurance, that the gates of hell shall neuer preuaile against vs, but that wee shall stand firme and sure against euery assault of Satan, and that we shall find the Kingdome of Heauen whilst we are here vpon Earth, and an entrance opened abundantly to the ful fruitionof the eternal Kingdom & glory.

But for this matter of our assurance thus increased by the Sacrament,I refer you (as I said)to the larger treatises written of purpose

for the further direction and assurance of Gods people herein. And thus much for the manner of our fruitfull receiuing the Sacrament, & the meanes whereby we may come to most strong assurance of the Lords loue and fauour towards vs: and that it shall neuer be vtterly taken from vs.

Quest. Are there not some speciall preseruations against euery sinne?

Answ. Yes; these following.

1 THat wee be resolute to chuse rather to endure any misery, then to sin against God: as *Ioseph*, *Daniel*, and the three children, *Dan.* 1.8.

2 That we consider the hainousnes of the least sin, that it is against Gods infinite Maiesty, and the riches of his bounty in giuing his owne Son for vs: also against his honour and that loue and loialty which we professe and owe vnto him, for al his goodnes & mercies; and likewise against our couenant with him, deseruing the eternal curse of God: and more, by the fearful punishment of the sin of the Angels, of *Adam*, *Lots* wife; so of *Moses*, *Vzzah*, *Saul*, *Dauid*, *Ezekiel*, *Iosia*, and chiefly that inflicted vpon the Son of God himselfe for our sinne: so to accustome our selues to subdue the very least sins, seeing a child of God cannot looke to carry away the least fault against knowledge and conscience, vnpunished, without speedy submission and amend-

mendment, *Num.* 20.24. *Deut.* 3.26.

3 That we warily resist the first motions to any sin, and be carefull to auoid euery occasion thereof, as wee doe of infections diseases, 1 *Thess.* 5.22. *Gen.* 39. 10.

4 That we liue alwayes as in Gods presence, whose eye is euer on vs, and who may take vs away on a sudden: remembring also our appearance before him: so making euery day as our last day, alwaies prepared to giue vp our account, *Gen.* 17. 1 *Iob* 32.22. 1 *Cor.* 5. 10.

5 That wee keepe continually a fresh remembrance of Gods great goodnes, especially his chiefest mercies, bodily & spiritual, ordinary and extraordinary, to say alwaies as *Ioseph, How can I doe this, and sin against my good God? Psal.* 103.2,3,4,5, &c. 116.12,26. *Gen.* 39.6. *Nehe.* 6, 11, 13.

6 That wee be walking euer painefully in our speciall calling with God, as in the eye of our tender Father, that Satan may neuer take vs out of our way. And so in the conscionable vse of all the meanes of grace, *Psa.* 91.11, *Deut.* 30, 15, 19, 20.

7 That we keepe withall a perpetual memory of the former misery of sinne, and blessings of righteousnesse.

8 That aboue all wee vse feruent prayer vpon all occasions, to be kept by these preseruatiues, 1 *Thes.* 5, 17. *Eph.* 6.14.

1 Chr. 13.10. 2 Sam. 6.7. Pro. 5. 8. & 6. 25.27,28. Acts 24.25.26 Mar. 3.44,46

Let thy great deliuerance neuer depart out of thy heart.

Looke to this as thy life, thou that desirest to be kept from all euill and finde the comfort that is in godlines remember when Dauid was caught, and when God hath reuealed himselfe most familiarly to his.

Quest.

Quest. What meanes may we vse to keepe alwayes a tender conscience?

Answ. These following principally.

a Let experience teach thee.

1 THis weekely a practice of considering our wayes, and carefully obseruing how we grow, *Psal.* 119. 59. *Iam.* 1. 25.

2 Carefully vsing all the meanes of grace, neglecting no one, 2 *Tim.* 1. 6.

3 Auoiding presumptuous, or grosse sins, *Psal.* 19. 13.

4 Companying familiarly onely with the godly, auoiding the company of the wicked, so far as is possible, reprouing their euill behauiour, where we may conueniently in all wisdome, bearing euer a secret detestation of their sin, *Psal.* 15. 4. and 16. 3. and 119. 63.

4 Watching against worldly cares & delights, that they steale not our hearts away from the Lord, and the duties wee owe to him, *Mat.* 6. 24. & 13, 12. *Luk.* 21, 34.

Psal. 123. 2.

If we thus watch, that we may neuer offend the Lord in the least matter, but euer keepe all his commandements, hauing our eyes alway looking at him, as the eye of seruãts looking at the hand of their Master, we shal not need to fear; he wil watch ouer vs for good continually, & to saue vs from al euill. So long we are vnder his protection, his fatherly prouidence shall feed vs & sup-

ply

ply all our wants: his watchfull protection shall make vs safe.

This is the generation of them that seeke him, of them that seeke thy face, this is Iacob, Ps. 34.6.

The way of the righteous shineth as the Light, that shineth more and more vnto the perfect day, Prou. 4.18,19.

Such as bee planted in the House of the Lord, shall flourish in the Courts of our God.

They shall bring forth fruits in their age, they shall be fat and flourishing, Psal. 92.13,14.

The louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his righteousnesse vpon childrens children, vnto them that keepe his Coenant, and thinke vpon his Commandements to doe them, Psalme 103. 17,18.

When others are cast downe, then shalt thou say, I am lifted vp, and God shall saue the humble person, Iob 22.29.

FINIS.

THE SECOND PART OF THE TRVE WATCH

Containing the Rule and summe of PRAYER:

So plainly set down, that the weakest *Christian, taking any paines, may in a* very short space learne to pray of himselfe, *with much assurance and comfort: both to get* strength to obserue the Lords Watch, and *to helpe to turne away future iudgements,* or at least, finde comfort in the euils *that are to come.*

LVKE 21.36.

Watch and pray continually, that ye may be accounted worthy to escape all these things that shall com to passe and that ye may stand before the Sonne of Man.

ESAY 62.6,7.

Ye that are the Lords remembrancers, giue him no rest.

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12 A short forme of daily prayer for priuate families. 200
13 A briefe forme of prayer for priuate families, or persons.
14 A prayer adioyned for our Church and Realme.

TO

To the right Honourable my ſingular good Lady, Lady *Elizabeth*, Counteſſe of Huntingdon.

OVr SAVIOVR hath not without good cauſe (Right Honourable) ſo oft called on vs to watch and pray, ioyning theſe two together, and warning his Diſciples in their greateſt dangers to watch and pray, that they might not fall into temptation: and alſo charging vs all to watch and pray continually, that we may be accounted worthy to eſcape the euils that ſhall come to paſſe, and to ſtand before the Son of man: Becauſe we can neither watch, vnleſſe we pray, to obtain ſtrength from the Lord by it, nor pray with any comfort or power, vnleſſe we watch, nor euer get aſſurance to eſcape the euils that ſhall come on the world, much leſſe the temptation of Satan, and damnation of hell, and appeare before our Sauiour, vnleſſe we both watch and pray. In regard whereof, firſt, my duty to the Maieſty of God, who prepared the *Watch* againſt ſo needfull a time, and after, ſo graci-

Mat. 13. 33. & 14. 38.

Luk 21. 36.

ously caused my poore desire therein to be accepted in his Church, hath encouraged mee to endeauour to adioyne vnto the *Watch* this short direction for Prayer, as a second part and vnseparable companion for the further good of his seruants, of whom sundry haue desired it at my hands. And secondly, your most fauourable acceptance of it, being dedicated vnto my Honourable Lord, perswading mee of your Honours vnfained desire both to obserue the same, and walke in all the waies of the Lord, haue imboldened mee to presume to offer this to your Honourable Ladiship; to testifie my dutifull and thankfull affection to your Honour also: and withal, my feruent desire that you may both walke hand in hand all your dayes, in the selfe-same narrow way of eternall life, beeing of the same heart and holy accord, enabled thereunto by the Spirit of the Lord, obtained by continuall and instant prayer: That so wee may shine as glorious lights together in the earth and after in the heauens, aboue the brightnesse of the Sunne for euermore.

This shall bee in the meane time your key into the Palace of the Almighty, and to the Presence-Chamber of his glorious Maiesty: whereby you may bee admitted at all times to most familiar conference, receiue immediat answers from his Highnes

Mat. 7.7. 8. & 21.22. Psal. 115.18. Iam. 4.8. Esa. 65.24.

obtain

obtaine the riches & pleasures of his house, with the most precious Iewels of his treasury, to adorne you far more gloriously then al the pearle & precious stones of all the Princes of the earth. Al which shal vtterly vanish as the dimmest star, when the brightnesse of your glory shall appeare. You shall, as Israel, prevaile with your God, haue his Angells & all the hosts of heauen at your desire, all being at a perpetuall league with you. You shal vanquish the deuills and put them to flight, ouerthrow the plots of the wickedest, and be accepted in your prayers for the Church. Your Honour shall thus subdue in your selfe each corruption; bring enery thought into an holy obedience; finde the Comforter at hand in all your trials; the sweet voyce of the Spirit, making you with confidence to call him *Abba*, oh Father, and giuing you most strong assurance of his kingdome, and the life of the Angels in the very terrours of death. And finally, you shall thus most happily redeeme the dayes past, and lay treasure vp in heauen abundantly, against the time of the perfect accomplishment of your eternall triumph and felicity.

Gen. 31.28. & 1,2. Heb. 1.14. Eph. 6.18. Iam. 4.7. Iob 21,27,28, 29.

Rom. 15,16

VVhereunto according to my perpetuall bounden duty, I shall alwayes striue during my life, both by my incessant prayer, and all other holy meanes, which the Lord shall in mercy vouchsafe vnto me his poore

and vnworthy seruant. And in this study towards your eternall glory and happinesse, I rest my selfe, nothing doubting of your like Honourable acceptation of this my poore endeauor, howsoeuer it be penned in a most plaine and familiar stile, not to delight the curious with an houres reading (which I leaue to others) but to helpe the honest heart that is desirous to learn of our Sauiour how to pray, and to continue therein, in this life, without fainting; that it may reioyce and sing with the Angels for euer after, when all others shall weepe and mourne, and neuer finde any comfort or relief.

Your Honours in the Lord,

euer to be commanded,

IOHN BRINSLEY.

An earneſt Exhortation to all ſorts, to learne to pray, and to giue our ſelues inſtantly hereunto; by way of the Preface to the Chriſtian Reader.

IT hath beene wiſhed (*Chriſtian and louing Reader*) that as I haue gon briefly thorow the Cõmandements and Artícles of the Faith, to ſet down the Truewatch; ſo I would take ſome paines in like manner to goe thorow the Lords Prayer, to ſet down the Rule and forme of Prayer; for our further perfecting and better obſeruing the ſame Watch. Whereupon, notwithſtanding my great inability in reſpect of many of my brethren, yet conſidering the Lords former mercy, who ſhewes his power in weakeneſſe, and that by this motion of diuers he ſeemes to require my poore labour in this alſo: I haue attempted likewiſe to make trial herein; the better to inable the ſimpler, and to ſtirre vp all ſorts to this holy duty of prayer, that we may obtaine ſtrength from the Lord, to keepe his Watch more faithfully, innumerable other benefits

benefits procured by the same. And the rather weighing well into what dangerous times we are fallen, wherein the greatest part (as it is much to bee feared) in such a declining vnto Atheisme, and generally to extreame coldnes or lukewarmnes, doe seldome or neuer pray priuately; vnlesse perhaps they vse the Lords prayer without vnderstanding.

And of those who vse to pray, some, although they pray much, yet they do it very superstitiously, to the prouoking of the Lord, and hurt of their owne soules; instead of receiuing any true comfort therein, as all our Popish sort do.

Others haue a desire to pray, but want ability or leisure, as al our yong and weak Christians.

A third sort droope in their troubles, temptations and feares, and are at their wits end, as Iacobs sonnes, not knowing what way to take, and so continue fretting and vexing themselues, or else attempt vnlawfull meanes for their relieſe and comfort.

A fourth are afraid to vse the Lords Praier as a prayer, because they cannot comprehend the power and meaning of it in so short a forme.

A fift haue gone forth with our Sauiour into the Garden, promising and beginning to watch and pray, which yet through our long

peace

peace, ease and prosperity, are fallen asleepe.

Another sort liue in monstrous sinnes; as in oppression and vnmercifull dealing, deceit, secret vncleanneſſe, and the like, without repentance; and yet imagine that they do pray, that their prayers are accepted, and that they shall be heard in the day when they cry, deceiuing their owne soules.

A last sort, and those one only, & scarce to be found, abide therein with our Saniour, in watching, cries & teares; wrestling and weeping, as Iacob for the deadly malice and bloody threats of Esau, holding vp also their hands in prayer, as Moses did in faith against Amaleck, to pacifie the Lords wrath, that it may not bee powred out vpon his people, for all our grieuous prouocations. To witnes my loue therefore yet further to all these, & to all other the Lords people, I haue thought it my duty, to offer this weake labour also vnto the Church of God, commending the successe thereof vnto him who is onely wise, and worketh by what instruments it pleaseth him, and aboue all that we are able to conceiue; Yet not before I had first communicated it vnto some much reuerenced of all for their learning and piety. Now onely I craue pardon to speake freely to each of these sorts particularly. And

1 Heaken you that pray not at all.

And first, to you that pray not at all, looke but vpon the neceſsity of prayer, conſider well in what ſtate you ſtand, vntill you both can and vſe to pray in ſom ſort, that you are in the ſtate of damnation, hauing all things accurſed vnto you, and working your perdition; and that you but onely tarry for the execution of Gods vengeance: and then, if God open your eyes to ſee your ſelues, and your danger, I ſhall not need to call vpō you. For I know you wil giue no reſt vnto your eyes vntill you both can & do practiſe this duty, nor that you will euer let day paſſe hereafter, but reſerue ſom part of it, from your pleſurs & profits, to beſtow on the Lord in praier, at leaſt, a morning and an euening ſacrifice.

2 You that pray in an vnknowne tongue.

For you that pray in an vnknown tongue, or without vnderſtanding, be aduiſed to ſpend no more labour in vaine, deceiuing your owne ſoules; but learn of your Lord and Sauiour to pray, according to that heauenly patterne, wherin all true wiſedome and comfort are to be found, and which he hath preſcribed vnto you to vſe, if you be any of his Diſciples; warranting you, if you ſo aske, you ſhall haue: and then ſhall you finde him to anſwer to your hearts deſire, and to carry you into all his ſauing truth.

3 You that deſire to pray.

And you that haue a deſire to pray, but

know

know not how to performe this duty aright, I haue chiefly intended your good: Both to direct you for the things which are principally to bee begged of vs contained in the Lords Prayer: the Sum whereof I haue indeauoured to set downe plainely in these short formes, applying them to the times: and also to helpe you for the manner of vttering your requests. Herein I haue aimed at this specially, that by daily practice and meditation herein, you may better attaine to the true vnderstanding of the Lords Prayer, and euer haue it in fresh memory. Which being the true perfection and patterne of all holy prayer, doth in the infinite wisdome of God comprehend what soeuer we can aske; that so, you hauing first gathered by wise obseruation in the Watch, a true catalogue of your owne speciall sins and wants, together with the maine sinnes and wants of the Church and Land (which all may see how they cry for vengeance) may be able of your selues, both for matter & words, to make a most holy confession of sinnes, and powre forth your supplications according to your necessities with comfort and assurance. I haue set them downe in foure seuerall formes, all containing the same matter: some more shortly, because of our weartinesse in the best things, and chiefly in

this

this duty of Prayer, (though most necessary:) the other somewhat more largely for the fuller vnderstanding of it; and the heads in the margents, for the better remembring therof, or conceiuing the like. I haue set downe euery forme more largely then others, to lead vs as by the hand to the practice hereof, each being a more large exposition of the former: No; intending to tye any necessarily, euer to vse one of these, (though it were much better to vse them or the like, then not to pray at all, or to pray vnprofitably:) nor to vse the whole euer at large (although all the things therin compriezd, are to be begged daily for our selues, or our brethren, and we shall find wonderfull comfort when wee can so beg them with vnderstanding) but to vse those most which chiefly concerne our speciall necessity, & the necessities of the Church and our Land: all which may bee referred to one of these sixe Petitions. As when we would pray for the glory of God, or to kindle the zeale of it in our hearts, or that he would shew his glory in the preseruation of our King & Realme, to vse the first. For the Church of God, & perfect vnity therin, & against the proud enemies therof or to get more assurance that wee are the true members of it, to the second petition. The third, for cheerefulnes in doing Gods will or

submission to the same. The fourth, for dependance on God for the things of this life, and against all worldly cares. The fift, for forgiuenes of sins. The last, against dangers or feare of tẽptation, or any euill whatsoeuer. I haue laboured to set down the heads so plainly in the margẽt distinguishing them by figures, that euery one that is desirous to learn, hauing but the seueral parts of the Lords praier in his mind, may meditate of them, haply at his worke, or as God giues any leisure. First, marking how many things are chiefly to be learned in the Preface, then in each petition, so in the cõclusiõ. And secondly, labouring withall to feele the need that he hath of thẽ, our misery without thẽ, & our happines in inioying them; stirring vp his hart to a vehement desire of thẽ; and then to try how he can pray of himselfe according to the same order; vsing in the mean time the help of one of the praiers set down, to get fit words: And withall, a daily meditation of his particular sins, chiefly those following his nature and course of life, with his principal wants, dangers, chastisemnets and mercies receiued) which will bee the speediest teacher to the simplest, to pray with true feeling & power. If you would yet wish further direction for the general confession of sin, you may vse the first and second helpes in the

Watch, of the miseries and hainousnesse of sinne. Page 23.34. *If for an increase in holines the third helpe, of the blessings following a holy conversation,* Page 29. *If for true comfort and thankesgiuing; you may vse the helpe of the Rules for direction and comfort, in our examination,* Page 31. *All which, with the graces which wee haue obtained in the Law, and promises which wee are assured of in the Gospel, must needs cause the simple to send forth most sweet prayers & thanksginings vnto the Lord And so much for you that are desirous to pray.*

Now to you that droope and faint vnder your seuerall troubles and temptations, not knowing what to doe, the L O R D *hath here shewed you plainely what you should doe.*

4 You that faint in your troubles. Iob 22.21

Learne of Eliphaz *in* Iob; Acquaint your selues *with your* GOD, *search your sinnes by the true triall.* Make peace with him: then you may lift vp your face to GOD, *and make your praiers vnto him, and he will heare you:* And his light shall shine vpon your wayes. When others are cast downe, you shall be lift vp, & God wil haue the humble person: *Therefore continue in prayer, wrastling with him, let him not goe, before he*

26

Iob 22.29.

haue

haue blessed you, he wil certainly do it: Proue and see. Onely wait vpon the Lord in the way of righteousnes, vntill he send you comfort: vsing all holy & warrantable meanes to help heerein, to serue his Diuine and Fatherly Prouidence. But be afraid of so much as euer thinking of any indirect course (as to doe but the leist euill to obtaine neuer so great a good, and much more of rebelling against the Lord or his Anointed, & that authority which hee hath set ouer you: lest aboue al other your miseries, you bring vpon you the terrors of an accusing conscience, and procure vnto your selues most certaine woe and endles damnation. And thus much also for you that faint in your trials. If you desire further aduice, looke the Watch, pag. 155. 161.

Rom. 13.2

You that are afraid to vse the Prayer.

You that are afraid to pray, vsing the Lords Prayer as a prayer, because you cannot comprehend the meaning of it in so few words, and for that the multitude abuse it; accept my earnest indeauour to knit our hearts in one, both by assisting you, that you may haue the sum of the chiefe heads euer in fresh memory, as before your faces: and that those who abuse it without vnderstanding, may learne a more holy vse thereof. If yet you say, that you can-

not ſo comprehend the full meaning of it, and all things contained in it, the like you may ſay (as I take it) of euery ſeuerall petition thereof, and ſo wee ſhould vſe none of them in our prayers at all.

6 You that are fallen aſleepe.

For you beloued, that ſometimes were feruent in Prayer, but now are cold and heauy, or altogether fallen aſleepe; I ſay not vnto you, Awake, Behold from whence you are falne, & the danger wherin your ſelues & the Church of God ſtands continually, ſeeing our experience teacheth vs, that there is but a haires breadth betweene vs & death, eſpecially if euer the Lord ſhould leaue our IOSIAH, the breath of our noſtrils, for one minute into the enemies hand: but onely I put you in minde of the ſpeech of our Sauiour to his drowſie Diſciples, Sleepe henceforth and take your reſt. Which the Lord in mercy ſaue vs from. But what meane all our prodigious ſignes? and aboue all, the worſt, that almoſt all are falne aſleep in the midſt of ſuch inueterate & deadly malice, with all ſort of grieuous ſinnes increaſed to the vttermoſt, to prouoke the Lord after ſo many bloody practices and terrible forewarnings ſent of God ſo often and ſo graciouſly each after other, to preuent (if it may be)

a I deſire to make you by oft beating vpon this point.

be) the dreadfull execution of his most fierce wrath? What can we thinke of so many late and vnwonted ouerflowings? some of them in the middest and highest part of the Land, where the people were altogether secure, as not hauing the least thought of any danger by water; which altogether with the former, (principally the inundation of the raging Seas) all must needs acknowledge to be the finger of God. Verily they cannot but seeme to presage some fearefull and speedy ouerflow of Gods vengeance, vnlesse wee awake and strengthen the things that are ready to die. If our sinnes had beene so encreased in the daies of Popish blindnesse, they had beene nothing in respect: but now in such a glorious light (wherein all of vs haue beene conuinced so many waies, and subscribed in our hearts to the truth of God, and also doe generally still iustifie the good wayes of God) that we should set our selues to trample vnder our feet all true piety & power of godlinesse; hating or scorning all that so walke, how gracious, dutifull and blamelesse soeuer they be: This must needes make our sins vnmeasurable sinfull, and aboue the iniquities of all other people.

You that imagine you pray, and are accepted of the Lord, and yet liue in your vnmercifull oppreſsion or any other hainous ſin, may it not well bee demanded of you, as the Lord doth of the people before the Captiuity: Will you ſweare, lie, diſſemble, oppreſſe, build your houſes with blood, cõmit adultery, drinke the bloud of ſoules, & all other euill, and yet cry, The Temple of the Lord, We are the ſeruants of the Lord, and call vpon his Name? Will the Lord take a wicked man by the hand? Can the hypocrite call on God in the day of his aduerſity? No, no, you deceiue your owne ſoules; you can neuer pray ſo as to bee heard, vntill you haue made peace with God by vnfained repentance: and by a carefull reſtitution, peace with men. Nay, although you commit not halfe theſe ſins, but liue in any one of them, or other like, hath not the Lord ſaid, you ſhal ſurly dye for it? What good then can your prayers do, when the Lord turnes away his eare (as from that which is abominable) & will laugh at your deſtruction, becauſe you would not firſt hearken vnto him to turne from your euill wayes, while he ſtretched forth his hands vnto you?

Therefore vnto you (my deare brethren of all

You that imagine you pray, and yet liue in hainous ſins without repẽtance. Ier. 7. 9, 4, 10.

Eze. 18. 10 11.

Pro. 28. 6 Pro. 1, 24, 25, 26

8 You that ſtill continue with our Sauiour.

all sorts & degrees) who haue continued with our Sauiour hitherto, in watching, prayers and teares; & yet at length begin as Moses *to faint with long holding vp your hands, or are in danger thereof: I vnfainedly desire of the Lord, that I may bee as* Aaron *or* Hur, *to helpe to confirme your weake hands and weary knees. Let not your hearts faint: The Lord our GOD is with vs, while wee are with him. Let vs continue wrastling and weeping, and become so much the more instant and importunate, as the sinnes and dangers doe more increase: vrging him euer with his owne glory, with the pride of his enemies, and their blasphemies, if euer they should preuaile: together with his gracious promises, loue and former mercies, both to all his own people in al ages, & especially towards our selues, declared hitherto in all our peace, prosperity, miraculous deliuerances, with continuance of the Gospel beyond al expectation.*

Deut. 21. 1 2, 3, 1 Chro. 25. 2.

Three things wished at the hands of all teaching God.

Oh that all the Land fearing the Lord and the tokens of his displeasure, had hearts to performe these three duties to his heauenly Maiesty!

1 Each to know and amend our speciall faults.

First, that euery one of vs would but learne to know our own speciall faults and wants, by

carefull meditation in the Law, together with the sinnes and wants of the Church and land; and so to consider each night how we preuaile in reforming our selues, and then frame our prayers and thankesgiuing accordingly. For each of our particular and principall sins are as Satan that stood at Iehoshuahs right hand, that our prayers cannot go vp vnto the Lord; and of all other sins, that euery one whose consciences do accuse them of cruelty towards their brethren, would take away that crying sin of profession, crying loud for vengeance. That sin which brought the floud of waters, when the earth was filled with cruelty: which principally brought in the fierce Babylonians to oppresse and spoyle the great men in Iudea, & to make those goodly houses desolate, which had formerly been built by the oppressions & spoyling of the poore. Thou which makest the poore to sigh, being weary of their liues; whose sighes the Lord must needs heare and auenge, when man regardeth them not: That sinne, which will so shut vp the bowels of the Lords mercy and compassion, that hee will shew vs no more mercy, but will reiect all our prayers, because we would haue no mercy on the poore, no, though Noah, Iob, and Daniel were amongst

oppression

Esa. 5, 8, 9.

Psal. 12. 5. Exo. 22. 21 22. Deut. 9 7. 8, 8, 10, 11.

Ezc. 14. 14.

mongst vs, that they should but sane their own soules: And so it must needs threaten a fearfull desolation vnto our sinfull Nation, vnlesse it be speedily redressed. Besides the blasphemies of the Idolatrous enemies of the Church of God for it, & their bragges of their works of mercy and pitty: thereby moving the people to a discontendnesse, and to dislike of the Religion of the Lord, as being the breeder and nourisher of all such cruell and vnmercifull dealing; though euen in this same bloody sinne, they be as deepe as any other.

2 To learne of our Sauiour to pray. My hope of the simplest.] Learne but the briefe forme, or the chiefe heads of the margines, and trie, making them your morning meditation.

Secondly, that all would learne of our Sauiour to pray as hee hath commanded. I haue this confident hope, that the weakest christian amongst vs, hauing a good heart, although he haue neuer beene able to vtter his requests to God for himselfe, or for Gods Church, would in few weekes (but following this poore direction) learne to pray in feeling with much comfort: and those who want good hearts, would this practice obtaine them.

Thirdly, that wee would all ioyne to pray according to the [b] *two first Petitions, for the Church of GOD, our Prince and Realmes, with true vnity therein, and against all the enemies of them. For then vndoubtedly wee*

[b] To pray according to the two first Petitions chiefly.

The fruit hereof.

should neither neede to feare the practices of Popes, Seminaries, nor diuels, nor yet al the enemies of the World; but onely stand still with Moses, *& see what the Lord would stil doe for vs. All the difficulty is in these two, and therfore all Gods seruants are to be more earnestly stirred vp vnto them, & the rather for that striuing in them, we shall preuaile in all, & obtaine the very desire of our soules, for that we haue the promise; That seeking first the Kingdome of God, & his righteousnesse, all other things shall be cast vpon vs. Happy shall they be, whom the Lord singles out vnto this worke, to be, if it were, but as one of* Gedeons *three hundred, for the perpetuall preseruation of the Church of God, and their Country. But for the rest, although they scape the Beare, yet a Lion shal teare him in peeces. For though they bee deliuered with Gods seruants frō the temporal iudgement, yet the eternall wrath of God doth certainly remaine for the. Wherfore giue me leaue to speak a little further vnto your soules in this important businesse, if I may awake but some of you.*

Amos 5. 19 A further pressing the exhortation to Prayer.

2 To them that liue in pleasures.

You that spend your liues in pleasures, will you not be perswaded to spend som few houres in this heauenly worke, to intreate to the Lord

for

for the saving your selues, & the people of the Lord? Oh that you knew the vnspeakeable sweetnes that herein you should find! whereas in your vain pleasures what can you looke for, but intolerable bitternes in the end? will not all these increase the wrath against vs? Whereas the changing them into Prayers, with fasting and teares, would be as the sacrifice of Noah, *wherein the Lord would certainly smell a sauour of rest: And as the repentance of* Niniuie, *that he that had compassion on the poore ignorant heathen, would much more cause his face to shine still more bright vpon vs, whom he hath vouchsafed so long the profession of his name. Know it for certaine, as the Lord hath giuen any of you more of his outward blessings, and with them more time & meanes to serue him, so he lookes for so much more time at your hands, to bee spent in instant prayer, then of any other of the earth, & so must your account be. Doe not the Popish sort that liue in your bosomes, obserue, besides your extreme irreligiousnes, how you neuer vse to pray priuately, or with any deuotion? & are they not hereby hardned to like far better of their own blind superstition, wherein they spend so much time*

in

in prayer, though that kinde of prayer bee but vaine babbling, as the Scriptures beare witnesse? How will you answer your God for the blond of so many soules as hereby perish? If you could be perswaded (which you will one day feele, either in this life, or when it is vtterly too late) that these and all other your sinnes, wherein now your felicity, will be as so many swords to pierce your poore soules, and so many diuels to torment you eternally; and your repentance & death altogether vncertaine; you durst not let one minute passe, but you would fall into bitter mourning for all your sinnes, and for your time so ill spent; & be warned by our Sauiour to begin to watch and pray, that you may escape all these miseries, that otherwise will certainly come vpon you.

2 To allkind of oppressors and vnmercifull men. Dan. 4. 24.

You also that haue filled your houses with the spoyles of the poore, and the earth with their cries, the cry of your sins is gone vp into the heauens, that the Lord threatneth to be auenged forth-with. Let the counsell of Daniel *to* Nebuchadnezzar *be acceptable vnto you, if you will escape the Decree that is comming forth against you: Breake off your sinnes by righteousnesse, and your iniquities by mercy towards*

towards the poore. Repent & make restitution while you may. Cease to doe euill, learne to do well, seeke Iudgement, relieue the oppressed, iudge the fatherlesse, and defend the widow, as the Lord bids you by his Prophet. Then you may pray, and your prayers shall be heard: Though your sins were as crimsō (that is, most bloudy sins) yet they shall bee made as white as snow. If ye consent and obey, yee shall eate the good things of the Land; but if ye refuse and bee rebellious, yee shall be deuoured with the sword: for the mouth of the Lord hath spoken it. Your oppressions which haue pressed down the poore vnto the ground, will one day crush you into the bottome of hell, and wil be a load heauier then the whole earth vpon you, that you would giue all the world, if you had it, to be disburdened of them. And at your death, the Iudgement threatned vnto Iehoiakim, shall surely light vpon you, that none shall lament or mourne for you, to say, Ah Lord, ah his glory; but all shall reioyce, that the earth is eased of you, and your remembrance shall remaine most vile and loathsome to all posterity, as the memory of other oppressours hath done before,

Esa. 1. 16. 17, 18, 19, 20.

Ier. 22, 18, 19.

For you that could neuer spare so much as one

3 To the worldling.

one houre from your worldly busines to priuate Praiers, when God opens your eies to discerne the true profit hereof, aboue the other, and that hitherto you haue beene meerely of the world, and vtterly without God; howsoeuer you looke to your worldly businesse, you will looke to this businesse of the Lord, and set your selues times of praier, which the gaining of the world cannot make you forget.

4 To all that cānot pray of themselues, nor regard to learne.

Finally, so many of you as can talke with men of any worldly matter, & make any request for this present life, for whatsoeuer you need, & yet could neuer vtter so much as one speech, no, not in secret to your Father in heauen, nor make any one supplication for any heauenly thing with feeling; how can you thinke that euer you were touched with zeale of Gods glory, or of his Kingdome? Or how can you imagine that you can bee the children of the heauenly Father, or haue any interest in the Lord and his Kingdome? or bee any thing but meere worldlings, sauouring onely the world and it alone your portion, hauing a world of miseries and torments remaining for you for euer? Learne therefore to pray aboue all; you will finde this a treasure tenne thousand times better then all our wealth and

and pleasures. For what you would haue, this will vndoubtedly procure you, as farre as shall be good; and whereas al the honours, pleasures, riches, and friends in the World, can neuer giue you any true contentment, nor adde on minute vnto your life; this onely will fill your hearts in heauenly contentation with abundant ioy and gladnes, and make you liue and reigne with Christ for euer in the heauens.

To all that acknowledge the truth and necessity hereof.

Now, so many as acknowledge that thus indeed you ought both to watch and pray, and yet will but onely giue these the reading, without care to learne the practice of them, or happely hauing some good motions or purposes to put them forthwith in practice, or it may bee, haue begun well, yet through your pleasures or worldly busines, or at least, a carnall sloth and security, shall leaue them off, and returne to your old courses; bee warned from the Lord. For this will certainely bee one further witnesse and conuiction against you, than euer formerly you receiued. And much better it had beene for you, that you had neuer seene this way of life thus plainely and easily set before you, and how you may either helpe to preserue the whole, or

at

at leaſt, eſcape your ſelues frō the euils to come then after you haue knowne it, and ſubſcribed in your hearts to the truth and neceſsity of it, and happily put your hands to the plow, to look backe againe. Remember Lots wife, if you bee out of Sodom, hie for your liues, vntil you be ſafe in Zoar. And being ſafe your ſelues, learn to be as importunate with the Angell of the Couenant, when you but thinke of the ſins of the Land, as faithful Abraham was: comforting & incouraging your ſelues in this, that you are not alone, but many with you, & that the Lord hath yet his ten righteous left, in all quarters ſome, that mourne & cry for all the abominations. If in this attempt I haue failed of that I do deſire, I humbly craue pardon, and alſo that my good will may be accepted in this endeauor, intended cheifly to help the ſimple. Vouchſafe me your better direction, & I ſhall willingly follow it. My deſire is to labour herin, alſo to bring this, together with the watch, to more perfection, if I ſhall finde it accepted, and that it may bring the leaſt good to Gods Church, in which I deſire not to liue one day longer, then I may be ſome way profitable.

To them that are nor perſwaded of ſuch preſent neceſsity of praier but thinke me ouer fearfull.

Concerning the preſent neceſsity hereof, (that I may neither ſeeme ouer-bold, nor yet too

fearefull of some grieuous iudgement without cause) I desire of all sorts, that you would examine it betweene the Lord and your owne consciences (to whom I appeale, and which I know will witnesse with me when I shall stand before the great tribunal) your consciences, I say, not asleep in this deep security, but either thorowly awaked by the Law, or as they were vpon the instant of the discouery of the Gunpowder plot; or at any time before any of our great deliuerances, fully accomplished in the midst of our extreme dangers. Remember but what hee your hearts were not then as my heart is now; that if God had done with vs as he thē threatned, hee had beene most righteous, and we iustly deserued it. Did not all hearts tremble in the acknowledgement of his most righteous iudgemēt, if he had so proceeded, and of the infinite riches of his mercy in sparing vs? And who would not haue confessed in any of these dangers, that it was full time for each to haue taken himselfe to his armour; to run to God by instant supplication, and stood vp in the breach, and for euery one to haue learned to watch & pray? And must not our case since be far more desperate, we hauing receiued this our third most terrible admonition, together

with

with ſo many mercies ſtil heaped vpō vs? Let vs but thinke what wee haue done ſince that time, to ſecure vs from the final execution of his vengeance. Haue wee not moſt fearefully increaſed the tranſgreſsions, going ſtill many degrees backwards, running from the Lord, and ſunken deeper in our rebellion, in ſtead of turning to him, according to our oft promiſes, and his infinite mercy? Beſides our impudency in ſinning; and our eating vp one another in euery corner, and each degree racking all things to the vttermoſt farthing, and all commonly to maintaine pride and all exceſſe, countenācing the lewdeſt in euery place, diſgracing and treading vpon the vpright, that he that abſtaines frō euill maketh himſelfe a prey. Let but commonneſſe of that one direfull and threatning ſin of quaffing beare witnes, that ſin condemned by the Heathen, in Aſſuerus *Court, in their greateſt pompe and exceſſe that euer we reade of, and regiſtred in Gods Booke for that cauſe. Although wee cannot imagine that euer it was practiſed in halfe ſo odious a manner, as it is ordinarily with vs euery where, in ſcorning the Lord to his face, & ſacrificing to Satan: Our cloakes of ciuility will proue but A-*

Heſt. 1. 8.

dam-

dams fig-leaues. *Inquire of our own hearts, whether this bee not the generall verdict of all whom God hath touched, or who retaine any of their ancient feeeling; yea, whether the very blind may not grope it; that there was neuer a greater declining to all loosenes, open profanenes, & euen Atheisme, heard, or read of in any age, where the Gospel was so professed, as amongst vs; nor that sinne was practized with so high a hand: And then answer plainly, whether the Lord may not iustly get himselfe glory of vs; in the declaration of his iustice, and the power of his wrath against our sins; seeing the riches of his mercies in sparing and deliuering vs, haue made vs so far to exceed, as to deny the tokens of his wrath, and despise him to the face, scorning and hating nothing so much as a holy care to serue him according to his will. Or what followes amongst men (euen the most equall and mercifull) after the third admonition at most, but the due execution and finall expulsion? And whether wee haue not iust cause to feare and seeke to pacifie his wrath: Yea, whether he may not most righteously cause euē vs his owne children to cry in feeling the miseries, which haue not cryed out in seeing the abo-*

minations, & seeking to pacifie him? And also whether hee may not iustly plucke the world from vs, which hath so bewitched & plucked vs from him? And to conclude, whether it be not much better that we each awake, & meete him in time with intreaty of peace, because he is so mercifull, then to be awaked of him, and cry day and night (as his people of Iuda did in the captiuity) when it is too late, and hee will shew no more mercy, vntil his worke be accomplished vpon vs? Thus hauing presumed in this second part also, to testifie my heart, & my carnest desire of heauenly vnion, & all happines to Gods Church, and this our Nation, I take my leaue; with my instant prayers, that all Gods seruants may haue their eyes open, to see the necessity of this work of repētance, & of prayer aboue all other, and their hearts prepared to set thēselues forthwith hereunto: which hath made me the longer in perswading vnto it. The whole successe I leaue to his heauenly Maiesty (whose this worke is, and who hath long called vs all vnto the practice of it, looking and wondring that so few haue com to help in it) whose arme alone hath helped vs hitherto, and will for euer, if wee can but onely cry vnto him as we ought.

Esa. 63. 5. Eze. 22. 30. Iudg. 5. 23.

Three

Three principall points to be first learned and felt of euery poore Christian, that intends *to helpe in this worke of Prayer.*

The sum whereof being in our hearts, will be a continuall spurre and preparatiue to Prayer, and *as the life and soule* thereof.

1 *The necessity of Prayer.*
2 *The speciall properties of them that can pray.*
3 *The power of Prayer rightly performed.*

THE NECESSITIE OF PRAYER.

WIthout this constant practice, we can neuer giue God his due Glory, which is the maine end, both of our creation, redemption, and of all his

1 Without this we cannot giue the Lord his due glory.

his mercies, yea of our whole life; for hereby we acknowledge that we haue receiued and ſeeke all good things only from him: That we depend on him, and giue all glory to him alone.

We can neither be aſſured that we are Gods children, nor that we haue right to any creature. Rom.8.15,16. Galat.4.6.

2 We can neuer come to any aſſurance that we are in the fauor of God, or are his childrē, before we make conſcience to practiſe this duty of prayer daily: for the ſpirit of prayer (which maks vs to pray with ſighes and groanes) is the earneſt & ſeale of our adoption, and is giuen vnto vs ſo ſoone as euer Chriſt is made ours by faith: and therefore in the meane time being of yeeres of diſcretion, we haue cauſe to feare that we ſtand in ſtate of damnatiō, & are theeues and vſurpers of that which we haue.

3 All things worke to our damnation without prayer. 1 Tim.4.5.

3 We can haue no comfort that the things which we enioy ſhall be to our ſaluation; but to increaſe and ſeale vp our condemnation, ſeeing they are only ſanctified by the Word and prayer, and for that we receiue them without giuing the Lord his due glory.

4 Wee cannot looke to obtaine any one thing as a bleſſing, of all thoſe things

things which our Sauiour hath taught vs to pray for, not to turne away any one euill but by Prayer: for God hath ordained this to bee the onely hand hereunto, saying, *Aske, and ye shall haue.*

5 Seeinge euery worldling can speake to his friend for worldly things, and euery childe can, and vseth to runne to his louing Father, making his moane and request for whatsoeuer hee would haue; how can we imagine, that God is our heauenly and tender Father, for we any thing but meerely earth-wormes and worldlings, vntill we vse to runne vnto him daily to beg of him heauenly things, which wee continually and principally stand in need of?

6 If wee will be saued, we must pray, seeing our Lord and Sauior (who will saue onely those that obey him, and destroy all the rest) hath so oft charged vs to pray, & that continually, as the importunate widdow, teaching vs also so plainely how to pray, leading vs by the hand if wee will bee guided by him, and made vs such gracious promises if wee will pray; and contrarily describing

taine any thing as a blessing, nor to turne away any euill. Matth. 7. 7. Iames 1. 5, 6.

5 We are else but meere worldlings, feeling no want, nor able to speake of any thing else Rom. 8, 5.

6 Otherwise we cannot be saued. Heb. 5. 9. Luke 18 1. Matth 6. 9.

Pſalm. 14.4. Ierem. 10.25.

bing the accurſed Atheiſts to bee ſuch as call not vpon his Name.

The Lord cal vs all to ſtep into the breach with Moſes Ezek 22.30.

7 Laſtly, the Lord our mercifull God, at this time eſpecially, calls vs all that are in any fauor with his Maieſty, to ſtep vp into the breach, to ſtay his hand from being auenged for the generall ouer-flow of iniquity in all eſtates, Concerning which, all naturall men could ſay long agoe, that GOD muſt needes bring ſome terrible plague vpon our Nation, without ſpeedy repentance: which indeed he had done ſundry times ſince (a but thrice aboue all other, neuer to be forgotten) had not his hand been wonderfully ſtayed: we notwithſtanding, in ſtead of repenting, hauing growne much worſe in euery kind of iniquity, being now become not onely ſecure, but alſo hardned in all our euill courſes, doe make but a ſport of ſinne, and a ſcorne of all thoſe who make any conſcience to walke in the wayes of the Lord: whereby our ſin muſt needs bee increaſed to the vttermoſt. And muchmore conſidering the Lords moſt miraculous deliueran-

a At the inuaſion. The death of Queene Elizabeth The Gunpowder plot.

ces

ces of vs, his continuall threatnings and admonitions by his ſeruants proclaiming his wrath; warnings from Heauen and earth, a continued peſtilence for ſo many yeeres together, viſiting euery corner of our Land; the raging of the windes and waters, to ſuch a terror and deſolation; the ſword ſet to our very hearts; the graue prepared for vs by our very enemies; yet wee deliuered, and ſundry of them throwne in as our ranſome.

Now after all this, and that in the cleere light of the Goſpell, with innumerable mercies beſides, & ſundry promiſes of our amendment, we waxing ſtill worſe and worſe, & now without all hope and recouery; how can it be but the Lord muſt needs wax weary with forbearing? or what comfort can be left vs, but onely the inſtant Prayers of Gods faithfull ſeruants, either to ſtay his hand ſtill, or to ſecure vs to be hid in the euill day? If all this cannot awake vs, yet this one thing well conſidered, will vndoubtedly rowze vs, as the certaineſt euidence of vengeance

Read with reuerence the Prophet Ieremy, with the reſt, who liued hard before the captiuity, euen in Iohahs dayes, and compare times with times, and ſit will make vs cry inſtantly to God day and night.

approaching, that thoſe enemies by whom he hath ſo oft threatned vs to auenge his quarrell, and whom we all know by long experience to thirſt moſt greedily after our bloud, are againe increaſed in number, pride and malice, after the time that wee had thought them vtterly quaſhed for euer riſing, or once daring to ſhew their faces againe. So that we, knowing their holy Fathers diſpoſition, bloudy poſitions, *Machiauelian* plots, and practices of their curſed religion in all Countries, muſt needs ſee our ſelues in imminent danger of vtter deſtruction euery houre more then that mighty arme ſhall ſtill protect vs; which we know to be iuſtly ſtretched out againſt vs for our ſins, & the power of prayer which hitherto hath ſtaid it, to be feare-fully abated.

The ſpeciall properties of them that *can pray with true feeling and aſſurance to* be heard, euidently grounded vpon the *Lords Prayer.*

AS *Ioſuah* told the people, that they could not ſerue the Lord, ſo is it very euident, that euery one cannot pray with comfort. The blind man could ſay, Wee know that God heareth not ſinners; but if any man be a worſhipper of God, and doth his will, him heareth he: According to that of *Salomon*: Hee that turneth away his eare from hearing the Law, euen his prayer ſhall bee abominable. And *Dauid* ſaith: If I regard wickedneſſe in my heart, the Lord will not heare mee; But (ſaith he) the eye of the Lord is vpon the righteous, and his eare is open vnto their cry. Thoſe therfore that will pray with power and aſſurance, muſt bee qualified with all theſe graces, at leaſt ſtriuing after them

Euery one cannot pray. Ioſuah 24. 16

Iohn 9. 31.

Prou. 28. 9.

Pſal. 66. 18.

Pſal. 34. 15.

1 We muſt be children of God, borne anew by his Word and Spirit, hauing ſome aſſurance of his fauour, & a deſire to grow therein: carrying alwaies childelike affections to his Maieſty.

1 We muſt be children of childlike affections toward our heauenly Father, and able to call him, Father, Rom. 8. 15.

sty. For we must come to him as to our deare Father, and be able by the Spirit of adoption to cal him *Abba*, oh Father.

2 We must euer come vnto our Father, only through his beloued Son, by whō we are reconciled, made his children, & kept in his fauor: and withall in a true sense of our vnworthinesse to be called his children, or to make any request vnto him. And so wee must make our petitions onely in the Name of this our Lord & Sauiour, in whom alone our Father is well pleased: begging in faith, that is, in full assurance to be heard for Christs merits, in whatsoeuer we request of our tender Father.

2 We must come in faith onely in Christ, & in a true sense of our owne vnworthinesse. Luk. 15.18, 19 Ioh. 16.23, 26

3 We must come in all humility before his heauenly Maiesty, remembring we are but dust and ashes; yet ful of heauenly affections; able in some measure to lift vp our hearts vnto him and to bee onely conuersant with him in the Heauens for the time of Prayer principally; hauing all our thoughts separated from the earth, and all earthly cogitations, because we speake to our Father which is in Heauen.

Iames 1.6.

3 Eccles. 5.1. In all humility, as being but dust and ashes, yet with our hearts lift vp to heauen. Psalm. 25.1.

4. We

4 We must be brethren, of brotherly and tender hearts towards all the children of our heauenly Father, that is towards all those who soundly professe the Gospell of Christ in word and conuersation; because our heauenly Father will haue vs hereby both to declare & increase our loue: praying all one for another, and in the name of all, as deare brethren, and feeling members, crying earnestly for all, *Our Father.*

4 We must be brethren tenderly affected towards all the children of our heauenly Father. Mar 11.25. Iames 5.16.

5 Wee must bee such as are zealous for the glory of our heauenly Father, desirous both to behold his glory shining brightly in all his workes, and chiefly in his heauenly Word: and such as labour to draw all others to a like reuerent admiration thereof: making this end of all our endeauours, that our heauenly Father may bee honoured: and casting all our thoughts which way wee may gaine him any glory: Such as are more afraide of dishonouring him any way, or offending him euen in our thoughts, then any euil that can befall vs in the world, and such as vse to mourn for all the dishonours

5 Zealous of our Fathers glory aboue all things in the world.

honours done vnto his heauenly Maiesty, that we may euer both truly begin and end our prayers with this feruent desire: That his great Name may bee glorified, because all Kingdom, power and glory are only his for euer.

Seeking first the Kingdom of heaue, and the righteousnesse thereof. Matth. 6. 33.

6 We should be such as first seek his Kingdom and his righteousnes, that is, the inlargement of the Church wherein Christ reignes and is magnified, & so the spreading of his true Religion, and of all the meanes belonging to the conuersion & sauing of his elect, with the vtter ouerthrow of all false religiō and vngodlinesse, whereby Satan and Antichrist doe reigne; vsing all diligence for sauing our selues & others; and also such as long and wait for the comming of our Lord and Sauiour Iesus Christ. Otherwise, how can we pray in truth, *Let thy Kingdome come*?

Tit. 2. 13. Iude 21.

7 Making conscience of euery tittle of the will and Word of the Lord.

7 We must be of an holy conuersation, as the loyall subiects of this Kingdome, striuing to know the will of our heauenly Father, in all things which concern vs: such as make conscience of euery title of his Word, as *Noah* and *Moses*,

Moſes, who in al things as the Lord bad them, ſo did they: able to ſay as *Dauid*, *I am here, Lord, to doe thy will*, I am deſirous to doe it as cheerefully as the Angels in heauen. Such as are ready with *Abraham* to leaue all at the Lords commandement, and offer vp what ſoeuer is deareſt vnto vs in the world; and to receiue any tryall with patience & thankfulnes. And with *Paul*; not onely ready to be bound, but to die at Ieruſalem for the Name of Ieſus. Or elſe we can neuer pray in ſincerity, & with true vnderſtanding: *Thy will be done in earth, as it is in heauen.*

2 Sam. 15. 26, Pſalm. 40. 7, 8.

Acts 7. 4, 5. Heb. 11. 8, 17, 18.

Acts 21. 15.

8 We muſt be ſuch alſo as labour to depend wholly vpon the Lords fatherly prouidence, and watchfull protection, for this life, and all the comfort of it, in a feeling of our own natural frailty; that if he but take away our breath, we are gone, and cannot of our ſelues continue one minute. And withal, ſuch as haue ſome ſenſe, that we are neither worthy of, nor able of our ſelues to get the leaſt crum of bread, much leſſe to cauſe it to do vs any good; & therefore

8 Labouring to depend wholy on the Lords prouidence & protection.

Pſal. 123. 3.

fore ſuch as vſe to beg it euery day fro our heauenly Father, & that as well for the poore as for our ſelues being liuely touched with their miſeries. Such as are deſirous to imploy that which hee beſtowes vpō vs, to his glory & the good of his children; labouring (as *Iacob* and *Paul*) if we haue but bread to be there-wth content. Such as neither truſt in the abundance of meanes, nor faint in the want of thē; but only vſe al meanes appointed, to ſerue his diuine & fatherly prouidēce, caſting the care for the ſucceſſe, vpō him alone, being aſſured that he cānot faile vs, ſo far as may ſtād wth his own glory, & the good of vs his peo ple. Without this we can neuer pray a-right, *Giue vs this day our daily bread.*

Heb. 13. 5.

9

Trauelling vnder the burthen of our ſinnes.

9 We muſt be ſuch as vſe to trauel vnder the burthen of our ſinnes, eſpecially our preſumptuous and ſcandalous ſins, in the ſenſe both of the multitude and haynouſnes of them, and alſo our miſery by them, vntil we be thorowly waſhed from them in the blood of Ieſus Chriſt, as hauing no other means of deliuery or ſatisfaction. And ſuch as

Pſalm. 40. 12.

feele

feele with *Paul* the corruption of our nature, & our daily infirmities to be as a death vnto vs, & hereupon vse to cry instantly in the eares of the Lord, *Forgiue vs our trespasses*; neuer giuing him ouer vntill we obtaine this assurance. Rom. 7. 24.

10 We must be void of malice, & such as vse to pray for our very enemies: and are ready to do them any kindnes, whereby to gaine them to Christ; or leaue them more without excuse: because then we haue this assurance to be forgiuen, and not else; neither can wee say in truth, *Forgiue vs our trespasses, as wee forgiue them that trespasse against vs*: but pray for a curse vpon our selues.

10 Void of malice, vsing to pray for our enemies. Matth. 5. 44. Mar. 1. 5.

11 We must be such as desire to haue a continuall sense of the danger wee stand in, of falling into some sin euery houre, to the dishonor of our heauenly Father, to the prouoking of his displeasure, with innumerable euils following thereupon, through the deadly malice and subtilty of Sathan, who hath the aduantage of our corrupt nature, and all things in the world to beguile vs; fearing alwaies lest for our sins the

12 Fearing alwaies, and watching lest we should fall into temptation, so suspecting all our waies. Prou. 28. 14. Phil. 2. 12.

the Lord ſhould leaue vs into his hand: and thereupon ſuch as are carefull to keepe our rankes, and the watch of the Lord, that we may continually pray in feeling, *Leade vs not into temptation, but deliuer vs from euill.*

12 Acknowledging euer his ſoueraignty, and how he diſpoſeth all for his owne glory and the good of his Elect. Pſal. 76. 10.

12 Such as ſtriue to carry alwayes a reuerent & thankful acknowledgment of his abſolute Kingdome, power and ſoueraignty ouer all creatures, that he ouer rules both the rage of men and diuels, and all other things in heauen and earth, diſpoſing all to his own glory, and the ſaluation of his obedient Subiects and children; that we may be euer able to ſound forth with thankfulneſſe, *For thine is the Kingdome, power and glory for euer and euer.*

13 Able in true faith with thankfulneſſe to ſay, Amen.

13 Laſtly, we muſt be ſuch true beleeuers, as (being aſſured that he wil grant all that we beg, as ſhal be moſt for his own glory, and the greateſt good of his elect) loue reſt our ſelues wholly vpon his fatherly doe in Chriſt, beeing able in thankfulneſſe euer to ſay, Amen. Lord, let it be ſo, as we doe aſſure our hearts it ſhall be.

THE

THE POWER OF TRVE PRAYER.

WHen wee are such sound Christians, and vse to pray in this manner, wee shall haue certaine assurance that wee are Gods children, and in his fauour, and such as shall be saued vndoubtedly. For this is the Lords seale, and the earnest of our inheritance.

1 To giue vs assurance of Gods fauour. Rom 10.12.13 Rom.8.15,16 16. 2 Cor.1 22.

2 We shall haue a comfortable and sanctified vse of all things wee enioy, *1 Tim.4.5.*

2 To haue all things sanctified vnto vs

3 Wee shall bee sure to obtaine whatsoeuer hee hath taught vs to pray for, so farre as shall be for his own glory and our good. For the very forme of prayer containes a most gracious promise,

3 To obtaine whatsoeuer we so pray for 1 Ioh 5.14.15.

promiſe, that ſo asking, we ſhal obtain otherwiſe our Sauiour would neuer haue taught vs to pray ſo, aſſuring vs that if wee aske in faith, wee ſhall haue and that according to our faith it ſhall be done vnto vs.

Matth. 9.29.

For the turning away any iudgement from our land or procuring any blessing.

4 The feruent prayers of a few, ſtriuing vnfainedly to bee ſuch as are deſcribed, ſhall doe more for turning away any iudgement from the Church, for diſcouering and ouerthrowing the deepeſt plots of Gods enemies, or for procuring any bleſſing to our Land, then many of our valianteſt ſouldiers & wiſeſt politicians can: or then many thouſands of our enemies, and hundred thouſands of the wicked ioyning with them, in prouoking the LORD by their ſinnes can doe to bring a iugdement vpon vs. For we know, how many times that one *Moſes* ſtayed the Lords hand, that hee could not deſtroy his people: and alſo that *Eliah* was the chariots and horſemen of *Iſrael*, yet were they men ſubiect to like paſſions that we are. Our God is ſtill the ſame, of infinite compaſſion: and therefore

Exo. 32. 10, 14 Nu. 14. 11, 20 Pſal. 106. 23.

2 Kings 2. 12. Iam. 5 17.

looke

looke what Gods ſeruants haue beene formerly able to doe by their prayers, the ſame ſhall wee doe ſtill, ſo farre as ſhall be neceſſary, if we ſtriue to walke in their ſteps. So that we haue no cauſe to feare, ſith one of them alone could ſo farre preuaile with the Lord, but that many of vs ioyning as an army to compaſſe the LORD about with our prayers and teares, may much more ouercome his heauenly Maieſty, if our hearts and hands be ſteady with *Moſes*. Exod. 17. 12.
And ſo much the more, for that hee hath ſhewed ſuch tokens of his compaſſion and loue towards his choſen flocke amongſt vs, as neuer in any age more. But aboue all, for that hee now calleth vs to ſtand vp in the breach againſt the enemie. Now that (beſides the Angell of the Lord ſtill deſtroying, and the dearth grieuouſly increaſing) the bloudy enemy doth beginne to breake out into ſuch intolerable inſolency, not onely with *Goliah*, to rayle vpon the Hoſt of the liuing God; but alſo with proud *Senacherib* and *Rabſhakeh* to reuile the anoynted of the Lord, 1 Sam. 17. 36. Eſa. 37. 3. 4.

seeking thereby to weaken the hands, and to alienate the hearts of all Gods people from him: Let vs all at length set to this worke. Those whom the Lord hath fitted to vse the Penne, hee calls them now to vse it: the rest of vs he calls to our weapons, to prayers and teares. Hee expects now all his seruants euery one to hold vp our hands against their blasphemies, and to moue his Maiestie in compassion to pardon vs, and for his owne glory now to take our parts, and to maintaine his owne cause and quarrell against the proud enemie. And that wee should doe this the more confidently, hee hath assured vs by so long and so happy experience, that the innocent shall deliuer the Iland: and hath shewed vs that fasting and praying vanquisheth the very Diuels, and therefore it will confound and bring to nothing the deepest and most hellish stratagems. And yet more also, for that hee hath manifested himselfe as plainely to accept our publique prayer and fasting, as hee did to *Iehosaphat*, praying against the

Iob 22 30.

Mat. 17. 20, 21.

2 Chr. 20. 3, 16. 17, 20, 21, 24, &c.

Ammonites

Ammonites and Moabites: and also our secret cryes, to ouerthrow the bloudy Conspirators, as euer he did in the dayes of *Hester* against wicked *Haman*. Therefore let vs all that feare the Lord, most cheerefully each incourage others to this duty, so confirming the weake hands and weary knees; each humble our selues in secret, and with holy *Hezekiah* and *Esay* stretch out our hands, and spread their blasphemies before his glorious Maiesty. For then although the Lords decree should bee gone forth against vs for all our exceeding prouocations, and that he would not spare the whole Land at our prayers, (whereof notwithstanding wee may haue strong hope to the contrary for their intolerable pride and blasphemies, especially if wee can but finde our hearts feruently set to this duty of prayer) yet we shall each of vs thus seeking the Lord, saue our owne soules, & the Lord wil be vnto vs as a Sanctuarie. Wheras otherwise, if such a iudgment come vpon vs, as hath beene so often almost fully executed (which the

Deut.10.6.3,4 Heb.12.12.

Esa.32.14,15, 16,17.&c.

Ezek.14.14. Zeph. 3. Esa.8.14.

Lord in mercy ſtill ſaue vs from,) wee are euery one acceſſary to it, who haue not ſought in time to turne it away:
Iudg.5.23. wee are alſo accurſed with *Meroz*, becauſe wee came not to helpe the Lord againſt the mighty. And ſo ſhall wee finde nothing but feare & an euill con-
Prou.28.1. ſcience to chaſe vs. But on the contrary, we ſhall be ſtrong and couragious as Lyons, whatſoeuer come to paſſe:
Eſa.43.1,2,3. knowing that euen in the middeſt of the fire there hee will bee with vs, that the flame ſhal not ſo much as kindle on vs; and alſo in the flouds, that they ſhall not come neere vs, more then hee will diſpoſe for his owne exceeping glory, and our endleſſe comfort.

A MOST PLAIN Rule *according to the whole* Lords Prayer in order : whereby *we may grow to strong assurance, and much power in* PRAYER.

LIue alwayes as an obedient childe in the eye of thy heauenly Father. Bee humbled in the reuerence of his most holy and glorious Maiesty, and in the sense of thine owne vilenesse and vnworthinesse to bee called his childe : longing vntill hee take thee vnto himselfe into the heauens. Study, what way thou mayest honour him most in the meane time : and that first: by yeelding all obedience to the Lawes of his Kingdome, and gaining more thereunto. Attend continually what his diuine will

a Let the desire of the two first petitions be euer in thy heart, and beg alotherthings for them only as being the end of al, then shalt thou bee each waymest blessed, and aske what thou wilt so, & thou shalt receiue it.

will and pleasure is concerning thee, chiefly in thy particular calling, & the charge committed vnto thee. Then thou shalt surely finde him God al-sufficient vnto thee. Thou shalt see him more tender ouer thee, then euer was Father or Mother, performing vnto thee all his promises according to all thy petitions, for this and for the better life; and sealing vnto thee a plentiful assurance of the free pardon of all thy sinnes in the blond of his Sonne Iesus Christ; and that he will saue thee from the tempter, and all euill, that they shal not hurt thee. That thou shalt be able with all ioy and thankfulnesse to acknowledge, vpon happy experience, his absolute Kingdome and power, and so to sound forth with him continually, with al his holy Angels, al glory, praise and dominion, resting thy selfe most fully satisfied in his onely loue and fauour for euer and euer.

THE

The ſumme of all in other words, moſt directly for the *vnderſtanding of the ſimple.*

OBſerue diligently the watch of the Lord. Endeauour to grow daily in the practice of euery commandement, and faith in all his promiſes. Keepe withall in thy heart, a Catalogue or ſhort ſumme of thine owne chiefe ſins, wants and infirmities, together with the maine ſins and wants of the Land, and the tokens of the Lords wrath due thereunto, which thou haſt gathered by wiſe obſeruation according to the rule of the Watch. Set alſo before thee, the infiniteneſſe of the LORDS loue and compaſſion towards his, with his ſpeciall fauours towards thy ſelfe, and then pray feruently in faith to thy heauenly Father, looking ſtedfaſtly at Ieſus

Iesus Christ thy Sauiour: crying onely in zeale of his Glory and Kingdome; and thou shalt bee able to pierce the heauens, to preuaile with God as *Iacob*, and much more with men, and finde by happy experience the truth of that promise, that before thou callest, God will answer: And whilest thou speakest, he will heare.

Esa.65.24.

Most shortly.

Alke in the way of life, hauing thine eye at thy tender Father: Pray according to the heauenly patterne giuen thee by thy Sauiour, and thou shalt be able to say as *Dauid*: When I cry, mine enemies shall be turned backe, this I know, for God is with me. For bee yee sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vpon him.

Psalme 56.9.

Psalme 4.3.

Aboue all, Pray, *Hallowed bee thy Name, Let thy Kingdome come*: watch, pray, and beleeue, and thou shalt see it. *Mat.6.33. Psal.105.34. Mat.21.22.*

Short

Short directions to guide poore Christians how to vse the prayers following to learne by them, to pray of themselues.

TO resolue to get the properties of him that can pray, that is, to learne first of our Sauiour how to watch; or neuer to thinke of learning how to pray: for vntill this time our prayers be turned into sinne.

1 To learne to watch.

2 To settle in the heart a true, constant, and lawfull apprehension of the Maiesty of God, which must euer be before the eye of our minds, and how to come vnto him in Christ.

2 In prayer to haue a reuerend apprehension of Gods maiesty looking to him in Christ

3 To esteeme of this gift of prayer, as the treasure hid, more worth than all gold; for that, what no gold can buy,

3 To esteeme this gift aboue all good.

He that esteemeth not thus of it, can neuer looke for it.

buy, this will giue, euen whatsoeuer wee stand in neede of, besides all other vertues of it: And therefore to be willing, if it were to part with all for it: & much more to resolue to bestow some pains euery day for the attaining of it, vntill we haue surely made it our own.

4 To vse daily the shortest forme, to get the heads.

4 To vse daily, first, the shortest forme of the Lords Praier expounded; which is set first, and so, as it is in the booke, to get all the heads of Prayer thereby. To practise this vntill we haue learned it, and can begin to pray of our selues. This once gotten, all the hardnesse is past. It may be gotten in a very short space, where there is a willing mind.

5 To looke vpon the thing to be asked, marke how it is asked, try how we could aske it our selues.

5 In learning to pray of our selues, to looke first vpon the head or thing to be asked: and then to marke how it is begged in the prayers ouer against it. After to lay our hand vpon the praiers, and look only vpon the thing to bee asked, and try how we could aske it our selues; labouring euer to haue a feeling of the need we stand in of it, and of our own vnworthines s of it, & danger without it.

6 It

6 If wee haue in our mind the thing to be asked, and a feeling of our neede of it; our happinesse in enioying it, our misery without it, and our vnworthines of it: then looking at the Lord in his Sonne, desirous to begge it of him, onely in the name of Iesus Christ, and for his merit, hee will giue words to vtter our minde.

6 If wee haue the thing to be begged in our hearts, the Lord will giue words.

7 To learne the heads in order, marking how many things wee are directed vnto, to seek in the preparatiue to prayer, how many in each petition, how many in the conclusion; so to bee able of a sudden to turne to any of them to bee helped by them: And to labour most in those wherin we most find our vnability, and also our own necessity, with the necessity of the Church of God.

7 To learne in order.

8 To labour most, where it doth most

Summe of all
1 Watch.
2 Apprehend and adore.
3 Valew.
4 Vse the short forme.
5 Learne each day some thing.
6 Feele and beleeue.
7 Try.

Triall

Triall in two or three requests will assure you, and incourage you to all. The labour short, benefit invaluable. Marke the head; meditate the prayer against it; Try.

A generall direction for all prayer, to make vs cry to God in Christ.

IN all our prayers let vs looke first at the Lord and his holinesse, and what holinesse he requireth in vs: and then let vs looke to our selues, our owne contrary vilenesse, with our vnworthinesse of that which we begge, and also our danger and necessity; This will enable vs to cry instantly in Christ.

A moſt ſhort forme of Prayer, according to the patterne of the Lords Prayer, containing all *the chief heads of Prayer; to be firſt learned* and vſed of weaker Chriſtians, which are deſirous to learn to pray of themſelues, according to the direction giuen which once gotten, the reſt will be eaſie.

OVr Father, &c.) O moſt holy God, we ſinfull duſt and aſhes, dare not of our ſelues lift vp our eyes to heauen; yet in thy Sonne our Sauiour, we come boldly to the throne of thy grace. Wee giue thee thankes for our happy eſtate through him, that thou haſt made vs thy children in him, when wee were children of wrath, and thine enemies. Confirme in vs this aſſurance, by framing vs daily more and more to the Image of thy Sonne; and making vs to increaſe in loue to thy children, & in all heauenly affection and conuerſation.

Hallowed be, &c.) Grant vs (Oh Father) to hallow thy great Name, by ſeeking thy glory in all things. Make

vs

vs able to behold and ſet forth thy glory ſhining in all thy workes. Teach vs which way we may moſt honour thee whileſt we remaine heere, and to ſet our hearts wholly thereunto. Cauſe vs to magnifie thy power & mercy in ſauing vs, & in confounding the plots of thine & our enemies. Keep vs from taking any part of thy glory to our ſelues Let vs account it our greateſt honor to honour thee; & our greateſt diſhonour, in diſhonouring thee any way. Giue vs the zeale of *Lot* for all the diſhonours done to thee. Vouchſafe vs true Chriſtian boldneſſe, euer to acknowledge thee, and to auouch euery part of thy truth, that we may bee acknowledged of thee before all men and Angels.

Thy Kingdome come.) Aduance thy glory, by the comming of thy Kingdome, in giuing a free courſe of thy Goſpell: Make it powerfull in all places to gather and ſaue thine elect, and to deſtroy the kingdome of Sathan. Raiſe vp Kings and Queenes for nurſing Fathers & Mothers to thy poore Children. Let them account this and the

the holding vp of the Scepter of thy Sonne to bee their chiefeſt dignity. Vouchſafe all Magiſtrates the ſame hearts. Giue Paſtors to thy Church, furniſhed with g fts to gather and feed thy little flocke. Awaken all the vnconſcionable, that they may remember their account. Caſt ont Antichriſt with all that belongeth vnto them; and deface all the prints of his bloudy Idolatry. Grant a holy vnity in thy Church & that we may all buy the peace therof at any lawfull rate. Put a tender care into our hearts to ſaue others; chiefly our charges and friends. Make vs to know our happineſſe in beeing thy ſubiects: To increaſe in our loyall obedience: To hie faſt towards thy Kingdome of glory; beeing euer afraid ot backeſliding. Lord increaſe our faith, whereby wee liue, ouercome, enter into our reſt: thus to waite for the eternall Crowne.

Thy will be done.) And in the meane time ſtrengthen vs, to ſhew our childelike affections and zeale, in ſeeking to doe thy heauenly will as the Angels.

Accept our weake deſire. Let it be our delight to inquire thy good pleaſure: and our meate and drinke to doe the ſame, as thou ſhalt in mercy make it knowne vnto vs. Prepare vs for troubles. Humble vs vnder them. Teach vs the meaning of thy roddes, to amend by each correction: to ſee thy fatherly loue in them, & to looke for the happy iſſue & quiet fruit of them. Let vs not ſuffer as euill doers. Aſſiſt vs to take vp all croſſes for thy name cheerfully, and beare them ioyfully, looking at our Sauiour. Keepe vs from doing any thing againſt thy reuealed will: or of imagining that thou needeſt our ſinne to maintaine thy glory. That wee may euer ſay in truth: Thy will bee done in earth, as it is in heauen.

Giueus this day, &c.) To this end, vouch ſafe vs al the comforts of this life, ſo far as ſhall be good. Let vs ſee thy fatherly prouidẽce: direct vs to the right means to ſerue the ſame. Inable vs to commit our ſelues wholy to thy protectiõ. Make vs to ſee our frailty, our vnability to get one crum of bread, or ſo much as

as to ſee, or vſe the meanes, for the ſame of our ſelues. Humble vs in our vnworthineſſe of bread, and for that without Chriſt we are vſurpers of it: Increaſe our aſſurance of our title in him. Bleſſe thy good creatures, and all means vnto vs. Remoue thy curſes from the means. Grant them ſtrength to nouriſh vs. Make vs content with our eſtate, to ſee thy prouidēce inbred alone; to be able to caſt our ſelues on thee without ſtaggering, when al means fail: To be afraid of grutching & carking cares & impatience. Guide vs to vſe all the meanes, and to leaue the bleſſing to thee: grant vs a holy vſe of our riches and of al our temporall bleſſings: to imploy them onely to thy glory, and to the good of thy people. Vouchſafe vs bowels of compaſſion towards the poore: therein to ſhew our homage to thy Maieſty, and loue to thy Son in his members; ſo to waite for the ioyfull ſentence, Come ye bleſſed of my Father.

Forgiue vs our treſpaſſes.) And becauſe our ſins hinder theſe good things from vs, Lord pardon our ſins. Teach vs that

being forgiuen, we are bleſſed. Open our eyes to ſee the hainouſnes of ſin, in the fearful puniſhmēt of the Angels, *Adam*, the old world, Sodom, thy deareſt childrē, *Moſes*, *Dauid*, our Sauiour himſelf, for our tranſgreſſions. Giue vs ſome ſenſe of the innumerable euils following our ſins without ſpeedy repentance, eſpecially how they depriue vs of the aſſurance of thy fauour, and the benefits thereof. Vouchſafe vs ſome ſight how our ſins are increaſed, being committed contrary to ſo many mercies daily beſtowed vpon vs. Giue vs ſome view of the multitude of them, ſeeing they are euery tranſgreſſion againſt thy Word, and each want of that holineſſe that was in *Adam*: and worke in vs faith in Chriſt Ieſus. Humble vs in the feeling of our daily corruptions and wants chiefly of our moſt grieuous ſins. Make vs to mourne in the ſenſe of them, and to be euer waſhing in the blood of thy Son. Cauſe vs to grow in aſſurance of forgiueneſſe, by increaſe in true repentante and faith. Strengthen vs to bee euer trying and iudging our ſelues. Keepe

vs

vs from all deſire of reuenge. Inable vs to ſeeke the ſaluation of all men; the reconciling of priuate enemies by all kinde of duties, ſo to get more ſound aſſurance of a full remiſſion.

Lead vs not into temptation.) And ſeeing Satan ſeekes euer by new ſinnes to ſtrip vs of all this happineſſe; ſaue vs from temptation: ſhew vs our danger in the multitude, power, cruelty and ſubtleties of our ghoſtly enemies: Make vs to ſee and be afraide of their baites: to looke for their threatnings: to know the vileneſſe of our natures, running after Satans allurements, and conſpiring with him to our owne perdition. Let vs ſee our perill of being left into his hands for our ſecurity. Cauſe vs to remember how hee ſheweth onely the faire ſide of ſinne, and chuſeth the fitteſt inſtruments. Make vs alſo to thinke of the miſeries that follow after ſinne, chiefly the wound of conſcience: That of all other thou wilt ſurely make thy Children feele the ſmart of ſin, if they doe not preuent it by ſpeedy repentãce. To remember the deadly malice of the

enemy againſt thy beſt ſeruants, how few of them haue eſcaped to the end, without ſome grieuous wounds. Acquaint vs with our weaknes. Teach vs to watch and pray, hauing on the compleat armor; ſo to ſtand faſt in the euill day, and to preſerue our ſelues vntill the conqueſt be gotten, and we crowned.

For thine is the kingdome, &c.) Wee haue been bold to beg all theſe of thee (oh gracious Father) becauſe wee acknowledge all kingdome, power, and glory to bee onely thine and for that we haue receiued the beginnings of all theſe, and doe expect all further good onely from thee, aboue all that we can aske: Seeing thou ruleſt all things to thine owne glory, & the greateſt good of thy children, and for that thou haſt aſſured vs, that thus begging, wee ſhall receiue, That wee may ſet forth thy glory, power and kingdome. Whereunto wee binde our ſelues, and to liue as thy ſubiects; And thus returne vnto thy diuine Maieſty all thankes and praiſe, through Ieſus Chriſt, ſaying, Amen. Euen ſo, Lord Ieſus.

Ano-

Another forme of the same Prayer, some-what more large; with the heads of the Prayer set in the margent against euery Petition; for the further helpe of them, who are desirous to learne to pray.

(..)

V R Father which art in heauen.) Oh most holy and glorious God, wee that are but dust & ashes, and poore wormes crawling in sin, dare not once of our selues lift vp our eyes to heauen: 2. yet seeing thou hast graciously giuen vs thy son to be our Sauior & mediator at thy right hand, and hast made vs thy children through him, when we were thine enemies; & bidden vs also to come boldly

1 How to come, in humility, because of Gods glory and our vilenesse.

2 Yet boldly through our Sauiour.

to thee by that thy blessed Son, assuring vs that thou wilt grant whatsoeuer wee aske in his name; oh Father, wee come vnto thee onely in and by him. 3. Wee thanke thee for this our happy estate through him. 4. We pray thee to confirme in vs daily this our assurance, by making vs continually more like vnto thy deare Son in all loue and obedience to thy Maiesty, and in delighting in thy presence, that wee may say euer in our hearts, *Abba* Father,

3 Giuing thanks for our happinesse in Christ.

4 To pray to be confirmed in our assurance.

5 Increase our loue to thy children; and that alwaies more and more, as they more excell in vertue. Make vs to pray for them as for our selues, to delight in them onely, looking vpon their good things, bearing with their weaknesses, auoiding all vnbrotherly censuring. Let our brotherly loue shine before all the world, and let it be so sincere, that Satan by all his policy may neuer diuide vs. 6. Lift vp our hearts to the heauens: Make our conuersation heauenly, that all may see whence and whose wee are, and whither we are hying.

5 To incr[illegible] in loue to [illegible]ease wards Co[illegible] children [illegible]ds

6 In all heauenly affections and conuersation.

The

The first Petition.

HAllowed be thy name.) 1. Kindle the zeale of thy glory in our hearts. Make vs able to seeke thy honour in all things. 2. Open our eyes to behold thy glory shining in all thy workes, and open our mouthes to shew forth thy praise. 3. Make vs to see which way each of vs may doe thee the most honour whilest we are heere. Let this bee our daily study.

1 To pray to seeke Gods honour in all things.
2 To be able to behold his glory, and set it forth.
3 To see which way we may doe him most honour.

4 Magnifie thy power, loue & mercy in sauing vs thy children still, as thou hast done, and in confounding the plots of thine and thy Churches enemies. 5. Keepe vs from obscuring or taking any part of thy praises to our selues & from seeking our owne glory. 6. Make vs afraid of dishonouring thee by our sinnes. Let vs euer account it our chiefest honour, to honour thee. 7. Graunt vs the zeale of *Lot* to mourne for all the abominations whereby thou art dishonoured. 8. Giue vs boldnes to acknowledge thee and euery part of thy truth, that we may be acknowledged of thee before

4 To magnify his mercy in sauing vs, and confounding the plots of enemies.
5 To keepe vs that we neuer obscure his praises, nor take them to our selues.
6 Not to dishonour him by our sinnes.
7 To haue the zeale of *Lot*.
8 For boldnes to acknowledge the Lord and his truth.

To be acknowledged of him.

Becauſe God is glorified, when his kingdome cõmeth, and his will is done.
1 To pray for a free courſe to the Goſpel
2 To make it powerfull to gather & ſaue the elect.
3 For Kings and Queenes to be nurſing Fathers and mothers; To ſee his childrẽ fed and preſerued.
4 For Magiſtrates to bee at the hands of Princes.
5 To pray for faithfull Miniſters to feed Chriſts flock.

6 To awaken vnconſcionable Miniſters.

before the whole world, to thine and our euerlaſting glory.

The ſecond Petition.

THy *kingdome come.*) 1. Aduance thy glory, in giuing free courſe to thy Goſpell, which is the Scepter of thy kingdome. 2. Grant that it may be ſincerely preached, and powerful in all the world, to gather thine elect, and bring them in obedience vnto thee, and to deſtroy the kingdome of Satan. 3. Raiſe vp Kings and Queenes to hold vp that thy Scepter, and to be nurſing Fathers and Mothers to thy poore Church: ſo to ſee thy children to bee fed with the bread of life, and to preſerue them from the violence of all cruell enemies. 4. Let them account this as their chiefeſt dignity. Giue all Magiſtrates vnder them, the ſame hearts, & to be as in thy place executing thy iudgements: 5. Raiſe vp faithfull Miniſters in each congregation, who beeing furniſhed with gifts, may carefully feede thy flocke, ſeeking to ſaue euery ſoule committed vnto them. 6. Awake all vnconſcionable Miniſters, that they may remember the

cry

cry of the bloud of euery one of their peoples ſoules, and their appearing before Ieſus Chriſt. 7. Caſt Antichriſt vterly out of thy Church, & all things wherby he hopes to hold vp his throne or doth bewitch any of thy people. Graunt vs to carry the like deteſtation to all the prints of his Idolatry, as thou diddeſt command thy people againſt the Idolatry of the Canaanites: hee hauing ſhewed himſelfe a far more deadly and bloudy enemy to thee & to all thy ſeruants then euer the Cananites were. 8. Vouchſafe a holy vnity in thy Church, that it may ſtand glorioufly as mount Sion. 9. Giue vs grace to buy the true peace thereof, with the loſſe of all things, but of a good cõſcience; that all other ſeeing our loue, may flocke vnto thy kingdome. 10. Grant each of vs a holy care to ſaue others, by ſeeking all meanes to bring them to this thy kingdom; & chiefly all thoſe committed vnto our charge; withall that are knit vnto vs by any ſpeciall bond. 11. Beſtow vpon vs a true feeling of our happines to be thy Subiects, and how wretched all

to remember their account.

7 To caſt out Antichriſt, with all belonging to him, that wee may deteſt all the prints of his Idolatry.

8 For a holy vnity.

9 To buy the peace of the Church at any rate.

10 For a holy care to ſaue others, chiefly our charges and friends.

11 To know our happines to be thy ſubiects.

12 To increaſe in obedience.

13 To feare backſliding. To hie faſt forward toward heauen. 14 To haſten our triumph. 15 To increaſe our faith.

all others are. 12. Make vs increaſe in our loyall obedience vnto thee, vntill we be tranſlated into thy kingdome of glory. 13. Cauſe vs to fear euer all occaſions of back-ſliding from thee; and to hie faſt forward towards thy heauenly kingdome. 14. Lord, haſten the day of our triumph. 15. In the meane time increaſe our faith, that by it wee may liue and ouercome the world, and be filled daily more & more with righteonſnes, peace & ioy in thee, which are the beginnings of thy kingdome: vntill thou ſhew vs the ſhining glory of it, and ſet the Crowne vpon our heads.

Thereby to enter into our reſt: And to waite for the crowne.

To pray:
1 To delare our affections in doing his wil, as the Angels.
2 That the Lord would accept our wil for the deed.
3 To delight to inquire the Lords will.
4 That the Lord would manifeſt his good pleaſure to vs.

The third Petition.

THy will be done in earth, as it is in heauen.) 1. Quicken vs (oh deare Father) to declare our childe-like affections & zeale, by ſtriuing to doe thy heauenly will as cheerefully as the Angels. 2. Accept our poore deſire for the deed. 3. Make it our chiefe delight to inquire thy good pleaſure. 4. Vouchſafe to reueale the ſame vnto vs: and euer ſo

so soone as it shall please thee to make it knowne vnto vs, giue vs grace to say, I am here (Lord) to doe thy will. Let all our seruice bee free-will offerings. 5. Prepare vs (good Father) to looke to enter into thy kingdome through many troubles. 6. Humble vs euermore by them. 7. Teach vs to know the meaning of thy rods, to amend whatsoeuer is amisse, without once whispering against thee. 8. Assue vs of thy loue in them, and of the happy issue. 9. Let vs neuer suffer as euill doers, but onely for righteousnesse. 10. Make vs to take vp our crosses thankefully, and beare them ioyfully, following our Lord and Sauiour, looking at him and the crown which he holdeth foorth vnto vs. 11. Keepe vs that wee neuer doe any thing against thy reuealed will, to obtaine the greatest good that we can imagine. 12. Cause vs euer to remember that thou canst and wilt surely mainetaine thine owne honour and causes without our sin, that we may pray in truth, Thy will bee done in earth, as it is in heauen.

5 To be prepared for troubles.
6 To be humbled vnder them.
7 To know the meaning of the rods, & to amend by them.
8 To be assured of the Lords loue in them, and the happy issue.
9 That we suffer not as euill doers.
10 To take vp and beare our crosses ioyfully.
11 That wee neuer doe any thing against Gods reuealed will.
12 To remember that hee needeth not our sinne to bring his will to passe.

The

That wee may doe thoſe things begged To pray,
1 For the comfort of this life
2 For Gods prouidence.
3 To bee directed to right meanes to ſerue his prouidence.
4 To commit our ſelues to his protection.
5 To ſee our frailty & vnability to get bread, or to vſe the means eſpecially with ſucceſſe.
6 To be humbled for our vnworthineſſe of bread, and that wee are vſurpers in our ſelues.
7 For more aſſurance of our title in Chriſt
8 For a bleſſing vpon the creatures.
9 For ſtrength to nouriſh vs.
10 For con-

The fourth Petition.

Giue vs this day our daily bread. And that we may in all things be declared to be thy obedient Childrē, zealous of thy glory, in doing thy holy will: 1. Vouchſafe vs (oh Father) the comforts of this life. 2. Shew thy fatherly care for vs therein. 3. Direct vs to the right meanes to ſerue thy prouidence, chiefly in our particular callings. 4. Teach vs to commit our ſelues wholly to thy protection, walking in thy waies without feare. 5. Let vs ſeę our own frailty and our vnability to get one crum of bread, or ſo much as to ſee or vſe the meanes, and much leſſe to vſe them with any ſucceſſe, without thy ſpeciall bleſſing. 6 Humble vs in the ſence of our vnworthines of bread. and for that we are but theeues, hauing no right to a morſell of bread, vntill wee haue it in Ieſus Chriſt; 7. Vouchſafe vs more aſſurance of our title & inheritāce in him. 8. Bles thy good creatures to vs. Remooue euery curſe. Giue them ſtrength to nouriſh vs. 10. Grant vs contentation with our preſent eſtate whate're it be. 11. Let

vs

vs see thy prouidence and thy loue in bread alone. 12. And if euer thou shalt try vs by hauing no more but for the present day, enable vs then to cast our selues wholly vpon thee, without fainting; so to shew our confidence in thee, and that thou wilt neuer let vs thy faithfull children want that which shall be meet. 13. Assure vs, that if ordinary meanes faile, thou wilt worke extraordinarily, rather then we shall lacke that which shall be good for vs. 14. Make vs afraid of dishonouring thee by cares or impatience in trials. 15. Guide vs onely to vse all the meanes, and to commit the blessing wholly to thee, in certaine expectation of that which thou seest best. 16. Grant vs a holy vse of our riches, and of all other thy benefits: to see thy goodnes in them euermore; neuer to abuse them. 17. Direct vs to imploy them to the ends for which thou hast giuen vs them. Chiefly to maintaine thy religion, and to relieue thy poore seruants. 18. Vouchsafe vs bowels of compassion towards them all: so to shew forth our homage to thy maiesty,

tentation.
11. To see his prouidence in bread.
12. To cast our selues on him when we haue but for the day.
13. To be assured of extraordinay meanes, when ordinary faile.
14. To be afraid of darking cares and impatience.
15. To vse the meanes, & to commit the blessing to the Lord.
16. For a holy vse of our riches.
17. To imploy them to right ends; chiefly to maintaine Gods religion.
18. To pray for bowels of compassion; herby to shew our homage and loue to Iesus.

Chriſt, waiting for the ioyfull ſentence.

ieſty, and loue to thy children the members of thy Son: to be abe to wait cheerfully for the ioyfull ſentence, Come yee bleſſed of my Father: When I was hungry, you gaue me meat, &c.

The fift Petition.

Becauſe our ſins hinder theſe good things:
To pray,
1 For pardon of our ſins.
2 To know the happines of pardon.
3 To ſee the hainouſneſſe of ſin in the feareſull puniſhments of it.

F*Orgiue vs our treſpaſſes.*) And becauſe our ſinnes onely keepe all theſe good things from vs, and bring vpon vs all euils; 1, Pardon our ſins, oh deare Father. 2. Teach vs to know that heerein alone ſtands all true happineſſe. 3. To this end make vs able to ſee the haynouſnes of our ſinnes, in the puniſhment of the Angels, our firſt parents, the old world, on Sodom; in the torments of hell prepared for the vngodly, & alſo in the heauy corrections vpon thy deareſt ſeruants, both *Moſes* and *Dauid*; but aboue all, in the full vials of thy wrath powred out vpon thine owne Son for our ſins. And how that the leaſt of our ſinnes could neuer haue beene purged, but by his blood alone. 4. Grant vs ſome true ſenſe of the innumerable euils which each known ſin brings vpon vs thine owne children, vnleſſe wee

4 For ſome ſenſe of the euils which ſin bringeth on the deareſt Children of God.

pre-

preuent them speedily; and chiefly how they depriue vs of the full assurance of thy prouidence & protection, and of our power in prayer; and also of the extraordinary experiments of thy mercy, which otherwise wee might looke for. 5. Cause vs euermore to conceiue how our sins are increased, being committed against thy glorious Maiestie, with so many mercies and strong meanes to restraine vs, after so many vowes, and pardon formerly grante vnto vs. 6. Giue vs some sight of the multitude of them, how they are more then the sands of the Sea, being euery transgression of the least iot of thy Word, though it be but in thought, or omitting the very least duty; besides our guiltines of *Adams* sin, the corruption of our nature, which is wholly carried to evill, and the hardnesse of our hearts. 7. Let vs haue a continuall feeling of our daily frailties, corruptions and wants, that we may trauell vnder the burden of them, desiring to bee deliuered from this body of sin. 8. Make vs to be still more deepely humbled in

5 To conceiue how our sins are increased being cõmitted against so many mercies and means to restraine vs.

6. To haue some sight of the multitude of them.

7 To haue right feeling of our frailties & wants

8. To be more deepely humbled for our most grieuous sinnes.

the ſence of our moſt grieuous ſinnes both before our calling and ſince, and aboue al, for our ſcandalous ſins which haue beene moſt to thy diſhonour, and the offence of others, if we haue beene ouertaken by any ſuch. 9. Cauſe vs by all theſe euer to ſee our debt, and al our vncleannes, and to be continually waſhing in the fountaine of thy Sonnes blood. 10. Comfort vs in the all-ſufficiency therof, to make vs without ſpot in thy preſence. 11. Grant vs daily to grow in more aſſurance of this full remiſſion, by feeling a continual increaſe of our repentance and faith, which do alwaies accompany it; and alſo in hatred of euery ſinne, and feare of defiling our ſelues again. 12. Cauſe vs carefully to try both our repentance and faith, and how they haue beene wrought, and to bee euer iudging our ſelues, that we may neuer be iudged of thee. 13. Pardon the ſins of our Land, at the inſtant prayers of thy ſeruants, which cry vnto thee day and night by the blood of thy Sonne. 14. And that yet we may haue a further ſeale of our forgiue-

9. To ſee in al theſe our debt and vncleannes.

To bee continually waſhing in Chriſts b'oud.

10. To finde comfort in that fountain.

11. To grow in aſſurance of remiſſion.

12 To try and iudge our ſelues carefully

13 To pardon the ſins of our land.

14 To be able to forgiue others.

forgiueneſſe, Lord, make vs able to forgiue others. 15. Keepe vs from all malicious deſire of reueng. 16. Grant that though we hate the ſinnes of all men, and intreate thee for the confounding all the wicked practices of thine and of the Churches enemies: that yet we may pray for all ſorts, and ſeeke their ſaluation. 17. Direct vs how to pacifie our priuate enemies; to gaine their loue, to heape coales on their heads, by all kinde duties; and thus to get a moſt ſtrong aſſurance of a full remiſſion

15. To be kept from deſire of reuenge.
16. To pray for and ſeeke the ſaluation of others.
17. To ſeeke the reconciling of priuat enemies, So to ſeale vp moſt full aſſurance.

The ſixt Petition.

(*Leade vs not into temptation.*) And becauſe Sathan ſeekes alwaies to draw vs into new ſinnes, to hinder all theſe thy mercies, and to bring on vs all contrary euills: 1. Make vs (oh heauenly Father) to ſee the danger that we ſtand in euery houre, for the multitude of damned ſpirits, and their power to deceiue vs, and to deſtroy vs in a moment: as alſo for their ſubtilties, wherby they know our diſpoſitions, & take all aduantages againſt vs. How they

Becauſe Satan by temptation ſeekes to hinder all this good, to pray.
1. To ſee our danger, for the multitude of tempters with their power and ſubtilties.

will draw vs on by degrees, or harden vs to tempt thee, to leaue vs into their power, for neglecting our callings, or not auoyding the occaſion of temptation. 2. Make vs afraide of their allurements, & to looke for their threatning, for our care to pleaſe thee. 3. Shew vs the vileneſſe of our nature, how ready it is to ſwallow euery baite, and that of our ſelues we haue no ſtrēgth to reſiſt. 4. Leaue vs not into their hands for our carnall ſecurity, as thou maiſt iuſtly do.

2. To pray to feare their allurements & threats.

3. To know the vileneſſe of our nature, ready to swallow their baits.

4. That we may not be left into their hands.

5. Make vs oft to bethinke our ſelues, how Sathan hideth all the danger of ſinne, ſhewing onely the faire ſide of it.

5. To remember how they hide the danger of ſinne.

6. How hee chuſeth the fitteſt inſtruments, & neuer commeth like himſelfe; wherby he often preuaileth againſt thy deareſt children. 7. Cauſe us alſo to keepe a continuall memory of the ſeuerall miſeries following euery ſin, cheifly the wounds of conſcience which none can beare, and no impenitent ſinner can eſcape. Make vs that are thy children, to know for certain, that thou wilt ſpecially cauſe vs to feel the ſmart of euery ſin; chiefly of ſins againſt our con-

6 How they chuſe the fitteſt inſtruments.

7. To pray to keepe in memory the miſeries of ſin: And how the Lord will ſpecially make his owne children to ſmart

conſcience, and ſuch as are with offence, vnleſſe we preuent them ſpeedily by vnfained repentance. 8. Let vs euer remember Satans moſt deadly malice to prouoke thee againſt vs, who are eſcaped from him, and more alſo, for that our ſins will more diſhonour thee, and harden more to perdition, then the ſinnes of any other. And thereupon to conſider how few haue eſcaped vnto the end of their dayes, without ſome grieuous foiles. 9. Stir vp our hearts to learne to watch and to pray continually, as the onely remedy againſt temptation. 10. Acquaint vs better with our ſpeciall weakneſſes. 11. Put vpon vs the compleat armour. Grant vs chiefly the ſhield of faith, and the helmet of hope. Put into our hands the ſword of thy Spirit, thy heauenly VVord, to haue it euer in readineſſe to driue away Satan: 12. That being ſtrengthened by thy Spirit, we may ſtand faſt, fight valiantly, and may preſerue our ſelues faithful and vpright in thy ſeruice without any grieuous wounds, vntill we haue gotten the finall Conqueſt.

8. To keep in mind Satans deadly malice againſt Gods deareſt ſeruants.

And how few haue eſcaped without grieuous foiles.

6. To learn to watch and to pray.

10. To be acquainted with our weakneſſes.

11. To put on the compleat Armour.

12 To preſerue our ſelues vntill the conqueſt be gotten.

The concluſion.

Why we haue begged all theſe things
1. Becauſe all kingdome is his.
2 Becauſe we haue receiued and expect all good from him onely.

Aboue all we can aske
3. Seing hee ruleth all things hereunto.
4. Andhath ſo aſſured vs.
5. That we may ſet forth his kingdome and glory.
6. Whereto we binde our ſelues.
7. And to liue as his ſubiects
8. And to return all praiſe through Ieſus Chriſt.

For thine is the kingdome.) We haue beene bold to beg all theſe good things from thee, oh heavenly Father) 1. Becauſe all kingdome, power, and glory, are onely thine; 2. And becauſe wee haue receiued the beginnigs of all theſe from thee, and do further expect the accompliſhment of all our deſires onely of thee, for the merit of thy beloued Son. That thou wilt grant them aboue all that we can aske, ſo farre as it ſhall bee for thine owne glory and our good. 3. Seeing that thou ruleſt all things to ſerue hereunto; 4. and haſt aſſured vs, that asking in faith, we ſhall receiue; 5. That we may ſet forth thy power, , glory and happineſſe of thy Kingdome to all ſucceeding ages. 6. whereunto we hereby bind our ſelues 7. and to liue as thy loyall ſubiects all our daies. 8. Thus we returne vnto thee all poſſible praiſe and thankes, ſaying, Amen, Euen ſo, Lord Ieſus.

The

THE SAME PRAYER

in two other formes, more large then *the former, directly set one against the other*, and the heads also against the seuerall branches, that looking vpon the head, we may try how we are able to beg each request for our selues; first, more shortly; after, more fully in moe words.

Preparation to prayer.

OVr Father which art in Heauen,) 1. O LORD most holy and most glorious, whose brightnesse the Angels are not able to behold, who art so terrible to all the vngodly, as that they shall wish the mountaines to couer them, that they may neuer appeare in

To learne how to come before our Father.
1 In all humility.
2 In acknowledgement of his glorious Maiestie.

OVr Father.) *oh Lord most holy and glorious, before whom Angels fall vpon their faces, who art so terrible to all the wicked, as that they shall neuer be able to stand in thy presence;*

and yet a moſt gracious Father toward all that deſire to obey all thy commandements:

b In confeſſion of our own vileneſſe by nature.

b Wee that are but duſt and aſhes, children of wrath by nature, and moſt rebellious of all thy creatures, dare not of our ſelues once lift vp our eyes to heauen.

thy preſence; and yet a moſt gracious and tender Father, to call thy Children that deſire to obey all thy commandements: (*b*) wee that are but duſt and aſhes, and by nature through the fall of our firſt Parents, Children of wrath, in the ſtate of damnation, bond-ſlaues of Satan, & moſt rebellious of all earthly creatures, dare not preſume of our ſelus once to lift vp our eies to heauen.

Father) 2 *Yet neuertheleſſe, ſeeing it hath pleaſed thee to receiue vs for thine own children by grace, through thy Son Ieſus Chriſt by whom thou haſt purchaſed and ordained vs to eternall*

2 Yet to come in confident boldneſſe as to our Father

Father.) 2 Yet neuertheleſſe, ſeeing it hath pleaſed thee of thy free mercy to become our Father, to adopt vs to bee thy children by grace, through thy Son Ieſus Chriſt, and haſt choſen vs heereunto, bought vs with his precious blood,

blood, called vs by thy Gospell, sealed vs with thy Spirit, & given him to bee our perpetuall Mediator at thy right hand, bidden vs to come to thee as to a tender Father, and call thee Father through him. 3. Oh deare Father, wee present our selues before thy diuine Maiesty onely in his name

[a] VVee magnifie thy mercy, that thou hast vouchasafed vs this blessed estate to bee thy children, and to have thy fauour, being the greatest happinesse that euer can befall mortall Creatures.

[b] Giue vs hearts (most mercifull Father) to seek dayly to increase this assurance, by growing in repentance for all our sins,

glory, and giuen him to bee our Mediatour; we com before thee (Oh Father) in his Name.

a Wee magnifie thee for this thy fauour, being the greatest happinesse that euer could befal vs, to bee of the number of thy children.

b Increase in vs daily this assurance, by making vs to grow in Re-

3. Onely in the Name of Christ our mediator, and that.

a With thankfulnesse for our happy estate in him.

b Begging an increase of our assurance through him.

repentance and faith.

[c] *Frame vs to the image of thy Sonne, in all knowledge, loue and obedience. Change and renew vs, that we may be no longer ſtrangers from thee, as all the wicked are.*

[d] *But grant that we may delight to be euer in thy preſence, hearing thy ſweet voyce, or ſpeaking to thee in our humble Prayers.*

[e] *Laying open our wants and hearts vnto thee, crying, oh Father.*

ſinnes, and faith in thy ſweet promiſes.

[c] Frame vs, euery day more and more to the image of thy Son, in all knowledge of thy heauenly Maieſty: being affectioned to reuerence, loue, & obey thee as our moſt gracious Father, wholly changed in all the parts and qualities both of our ſoules and bodies: [d] That wee may be no longer ſtrangers from thee, as all the wicked are, who bid thee to depart from them; but may take our chiefeſt delight to be euer in thy preſence, to heare thee to ſpeake to vs in thy heauenlie word, [e] and to vtter all our wants and our whole heart to thee in our praiers, crying, oh Father.

Our.)

c To attaine daile to more conformity to Chriſt.

d Delighting in the preſence of our Father.

e Making our wants known vnto him.

Our.) 4 And that it may bee more euident, not onely to our ſelues, but to all the world, that we are thine owne children indeed, giue vs hearts to loue all thy Children, being our brethren and ſiſters, aboue all other for thy ſake alone.

[a] Make vs alſo to loue euery one ſo much the more, as they more liuely carry thy image in all holineſſe, excelling in vertue, and ſo are more precious vnto thy heauenly Maieſty: [b] That wee may euery day in all our prayers remember them as our ſelues, begging alike for them all, ſaying, *Our Father.* [c] And that wee may delight in their companies only, as thoſe with whom wee ſhall conuerſe

Our.) 4. *And that it may bee more euident that thou art our Father indeed, giue vs grace to loue thy children aboue all other for thy ſake.*

[a] *Make vs to loue each ſo much more, as they more excell in vertue, and are more deare vnto thee* [b] *That we may daily remember them in all our prayers, ſaying, alike for them all;* Our Father.

[c] *And to delight in their companies onely, as thoſe with whom wee ſhall liue for euer.*

4. To pray for an increaſe of our loue to al Gods children.

a As they more excell in vertue.

b To pray for them as for our ſelues.

c And delight in their companies.

5 To begmoſt inſtantly our heauenly vnion to be ſhewed in all duties.

5 Knit all our hearts in brotherly loue, that we may tenderly comfort and edifie one another, afraid of grieuing or hindering the ſaluation of any, and much more of turning any one out of the way of life.

uerle together for euer in the heauens.

5 Knit all our hearts in this firme bond of brotherly loue, that wee may tenderly exhort, releeue, helpe, comfort and ſupport the weakeneſſes one of another; ſeeking by al meanes the edifying of others, afraid of giuing the leſt offence to grieue you and much more to hinder the ſaluation of any, or turne any one out of the way of life.

a To be confirmed by all bonds of agreement.

a Let our holy agreement in all the ſubſtance of thy truth, with our ioynt profeſſion, to walke together in the path of life, bee of more force to vnite vs, then all the

a Let this happy brotherhood & holy agreement in all the ſubſtance of thy truth, (which is able undoubtedly to ſaue our ſoules) together with our ioynt profeſſion to walke hand in hand in the narrow way of life, have more power

power firmley to vnite vs, then all the trash, pompe or pleasure of the world, with al the cunning of Sathan, or Anti-christ, can haue to diuide us.

b Are wee not all that so walke, thine owne children, hauing thy Sonne our Sauiour, thy Spirit our comforter and earnest, for our ioynt inheritance and glorie; notwithstanding all our infirmities and imperfections, with some lesse diuersities in iudgement which must accompany vs, vntill wee be perfect in the heauens? c Cause vs each to looke on the good things of others, to come and beare their weakenesses, to auoid all busie and vnbrotherly censuring.

6. Con-

trash or pompe of the world, or cunning of Satan or Anti-christ, can bee to diuide vs.

b Are wee not all that so walke, thine owne Children, and coheires of thy Kingdome; notwithstanding all our imperfections, and some lesse diuersities, which must accompany vs while we are in the earth?

c Cause vs to looke on the good things of others, to beare with the weake, and auoide vnbrotherly censuring.

b And common interest.

c And by looking on the good things in one another.

6. To pray to confound all contrary deuices of our enemies.

6. Confound therefore, all deuices working this diuiſion to thy diſhonor, and the reioycing of our enemies, [d] *who thus conſpire to work our ſhame and ruine, if it were poſſible, by our ſelues, and to prouoke thee to leaue vs into their hands.*

6. Confound therefore all the deuices of thine enemies that work this euill among thine owne children, to the great diſhonour of thy heauenly Maieſtie : [d] whereby they inſult ouer vs, who haue conſpired thus to worke our ſhame, and to prouoke thee againſt vs, to leaue vs into their hands to our vtter ruine, if it were poſſible.

[d] Which by our diuiſion ſeeke our ruine.

7 That wee may neuer thinke our ſtate good, vntill we loue the brethren. 1 Ioh. 3. 14.

7. *Let vs neuer reſt, vntill wee find theſe heartie affections towards all thy children: That hereby we may know certainly, that we are tranſlated from death to life, when wee can pray,* Our Father, *renew*

7. Deare Father, let vs neuer thinke our ſtate to bee good, vntill wee carry theſe heartie affections to all thy children, ſtudying to knit this bond of loue, being able truely thus to pray, *Our Father.* For hereby wee know that wee are tranſlated from death vnto life, becauſe

wee

wee loue the brethren: and vntill this time wee abide ſtill in death.

8. *Which art in heauen.*) And whereas thou, our father, art highly exalted in the Heauen of heauens, where thy Maieſty doth ſhine moſt glorioufly, and there alſo haſt prouided thrones for vs thy children, after we haue ſuffered a little; humble vs euermore in the ſenſe of thy greatneſſe, together with our owne baſeneſſe and vnworthineſſe, being but poore Wormes crawling vpō the earth, and loaden with innumerable ſinnes.

6. Yet withall lift vp our hearts alwaies vnto the heauens, there to be conuerſant with thee, our heauenly Father, minding

bring, that till this time wee ſtill abide in death.

8. Which art in heauen.) *And whereas thou our Father reigneſt in the heauens, where thou ſhineſt moſt in glorie, and where thou haſt prouided thrones for vs, humble vs ſtill more, in the ſenſe of thy greatnes & our baſeneſſe, ſeeing wee are but poore Wormes, crawling on the earth, loaden with ſinne.*

9. *And yet ſo lift vp our hearts vnto thee, O deare Father, that we may be with*

8. To pray to grow in reuerence to our heauenly Father, and in all humility.

9. Alſo in heauenly affections.

thee in all our Prayers, longing to behold thee face to face

10. And let our conuersation be so heauenly, as that the world may see that we are not of it, but thy heauenly children trauelling towards thee our heauenly Father.

b That wee also our selues may grow vp to a full assurance that heauen is ours, reserued for vs by our Lord and Sauiour; and al creatures good and bad at a League with vs; euer ready to helpe in time of need, so farre

minding heauēly things especially in all our prayers; longing there to behold thee face to face.

10. And in the meane time, while wee abide here belowe, grant vs to be of such heauenly conuersations, so vsing the world, as if wee vsed it but, a that the world may see that we are not of it, uot pilgrimes and strangers here,, and thy heauenly children. b That our selues also may here by grow vp to a strong assurance that heauen is ours, and all the ioyes thereof, reserued for vs by our Lord and Sauiour, c and all the creatures in heauen & earth at a league with vs to doe vs good, so farre as shall stand with thine honour & our saluation, and

10. And conuersations.

a To declare out selues his children.

b To grow vp hereby to full assurance that we are his.

c And heauen ours and all creatures at league with vs for our good.

and euer ready to helpe in the time of need.

The first Petition.

HAllowed bee thy *Name.*) And seeing thou (O tender Father) hast vouchsafed vs this honour aboue the greatest part of the world, to be thine owne children, and heires of thy glorious kingdome, whereas thou mightest iustly haue left vs in our sins with all the wicked, to euerlasting shame and perditiō: 1 giue vs grace (good Father) to testifie our loue and thankfulneſſe, all the daies of our life, in studying in and aboue all things, which way to honour thee.

2 Open our blinde eyes to behold the glorie of thy wisedome

as shall bee for thy honour, and our saluation.

Hallowed.) *And seeing thou O gracious Father hast vouchsafed to vs only who obey thy Gospell, this honour, to be thine owne children & heires of thy kingdom, whereas thou mightest iustly haue left vs with the wicked to euerlasting perditiō: 1. Giue vs grace euer to testifie our loue and thankfulneſſe, seeking in and aboue all things how to honour thee.*

2 *Open our eyes to behold thy great power*

In this first Petition. For this honor that God hath vouchsafed vnto vs to be his children to beg,

1 To seeke his honor in & aboue all things,

2 To haue our eyes open to behold his glory, shining in al his works as creatures.
a Word.
b Iudgements.
c Mercies.

wisdome, goodnesse, and righteousnes shining in al thy workes [a] *& much more in thy sacred word*; [b] *chiefly in all thy iudgements executed vpon thine enemies*, [c] *and mercies declared towards thy children: and which thou still shewest euery day, especially toward our selues.*

power, goodnesse, and righteousnesse, shining in all thy workes, euen in euery creature; [a] and much more in thy sacred Word; [b] chiefely to behold this thy Glory in all thy terrible Iudgements executed vpon the enemies of thy Church, [c] with mercies towards thy children: and in those which thou shewest euery day, especially towards our selues.

3 To bee able to set forth his praises belonging to him in all these, and to haue a holy vse of them.

3 *Make vs able to consider of, & set forth the praises belonging to thee therein, both in word and deed, that by vs thy great Name may be knowne in al the world.*

3 Make vs able to take euery occasion to consider of aright, and set forth the praises belonging to thee therein, & to haue a holy vse of them, both in word and deed, that by vs thy great Name may bee knowne and magnified in all the world.

4 A-

4 Aboue all, set euer before our faces (good Father) that wonderfull glory wherein thou hast beene magnified in these our daies, [a] in the euident declaration both of thy displeasure against vs of this sinnefull Nation; and also of thy mercy and tender care for vs, and wrath against our enemies. [b] How for our dishonouring thee, by abusing thy blessed Gospell which thou hast giuen vs, with such peace and prosperity, as hardly euer any Nation knew before; thou hast not only corrected our grieuous transgressions and security, as a tender Father, with thy roddes of dearth, pestilence, and sundry the like, but also raysed vp

4 *Aboue all, teach vs to extoll that glory wherein thou hast been magnified before our eyes,* [a] *in shewing thy fatherly care for vs in our preseruatiõ, & wrath against our enemies.* [b] *How for dishonoring thee in abusing thy Gospell, and all thy blessings bestowed on vs aboue all other people, thou hast not onely corrected vs tenderly with thy rods, but hast also at sundry times raysed vp most cruell enemies against vs.*

4 To praise him chiefly in his glory manifested in our daies for vs, and against our enemies:

a In abundant mercies.

b Correcting vs fatherly for abusing his mercies to his dishonour: so to bring vs to amendment.

againſt vs ſundry times moſt cruell enemies? Haſt thou not thereby threatned the taking away of thy heauenly Goſpell, with our vtter deſtruction, & brought the enemies to the very execution thereof, becauſe wee would not bring forth the fruites of thy Goſpell, nor ſerue thee with good hearts, according to all thy mercies beſtowed vpon vs? [d] And yet notwithſtanding haſt thou not euer heard vs, when wee haue cryed vnto thee, as thou heardeſt thy people Iſrael, and as thou diddeſt heare *Iehoſaphat* againſt the Moabites, and *Ezechiah* and *Eſay* againſt the proud Aſſyrian? [e] Haſt thou not ſo plucked them

[c] *How alſo by them thou haſt threatned not onely the taking away of the Goſpell, but our vtter deſtruction alſo, and brought them to the very execution of it, "becauſe we would not hearken and turne vnto thee according to thy mercies.*

[d] *And yet euer when wee haue cryed vnto thee, thou haſt plucked them backe in the inſtant, and taken vengeance for vs: ſo as wee haue oft thought that they durſt neuer haue attempted the like againe.*

[c] After threatning vs by cruel enemies to take away all, bringing them to the execution.

[d] Yet euer deliuering & auenging vs, when we haue cryed to him.

them backe in the instant, and taken vengeance for vs: that we haue oft thought, that they durst neuer haue risen against vs any more; & that so as if the most barbarous Nations of the earth, had receiued but the least of our deliuerances, with our meanes, they vndoubtedly had repented long agoe in sack-cloth and ashes, as we for the present haue promised vnto thee.

5 O gracious Father, inable vs alwaies to remember and acknowledge this, [a] and make vs to see moreouer that thine anger, is not yet turned away, but more fearefully kindled against vs. For that as our sinnes and prouo-

[e] Yea, thy works Lord, haue been so wonderfull as if the most barbarous Nations of the earth had receiued but the least of our deliuerances, with our meanes, they would haue repented long agoe in sackcloth and ashes, like as we haue oft promised and purposed for the present time.

5 O gracious Father, make vs euer to acknowledge this, [a] and to see that thy anger is againe more fearefully kindled, for that as our sins grow vp to

[e] So as it had been enough to haue conuerted the most barbarous Nation.

[a] To pray for grace euer to remember & acknowledge all these.

[a] And to see moreouer his anger kindled again, witnessed by increase of our sins, & of these bloudy enemies, & their malice.

heauen, so those our enemies doe still increase in number and malice, [b] without hope of leauing off their practices, vntill they haue wrought, either ours, or their own endlesse ruine, which they in time must needes effect.

[c] Good Father, let this token of thy wrath preuaile, together with the arming of the dumbe creatures, both windes and waters, so oft threatning our destruction, for the ouerflow of all iniquity in euery place.

cations are multiplied, so those out bloudy enemies doe still increase daily, and their malice is become much more deadly against vs thy poore children; [b] without hope of leauing off, vntil they haue wrought either ours, or at least their owne vtter ruine, which in time they must needes effect.

[c] Good Father, cause this principall token of thy displeasure, with all other signes from heauen and earth, to preuaile with vs at length, to bring vs to repentance: as namely, that thou didst arme the dumbe, Creatures against vs, both windes and waters, so strangely and furiously in so many places, threatning vtterly to

[b] Without hope of leauing off, vntill they haue their wils.

[c] Also declared by the fearefull arming of winds and waters against vs.

sweepe

sweepe vs away in our deadly security, for the great ouerflow of all iniquity euery where. Cause these, wee pray thee, to work so mightily, that wee may all bee presently awaked out of our deepest security, and seeke by all meanes to appease thy wrath.

Let all these worke so mightily with vs, that we may all presently seeke to appease thine anger.

[d] Oh Lord, didst thou not before that most secret, bloudy, and fierie conspiracy, warne vs all from Heauen (as thou diddest *Ierusalem* before her last destruction) by a fiery tent directly ouer our heads, inclosing vs all with pillars of most horrible darkenesse, pillers of fire, and pillars of bloud, foreshewing vs (as by that which followed wee may iustly deeme)

[d] *Didst thou not, before this bloudy and fiery conspiracy warne vs all from heauen (as thou didst warne Ierusalem) inclosing vs in a fiery tent, with pillars of darkenesse, of fire and bloud: foreshewing vs (as by that which followed, wee may iustly deem*

[d] By signes from heauen; as namely, the fiery tent, beholden of many.

the bloudy destruction which was toward vs.

e Did not many of our hearts tremble at that terrible sight, causing vs to seeke vnto thee more earnestly to turne away the future euils?

f And feared we without cause Had it not been effected indeed, and we al inclosed in the most darke, fiery, & bloudy tent that euer the world heard of; if thou oh pitiful Father, hadst not heard the Prayers of vs thy poore Children, in the very instant

that bloudy darkneſſe & fiery deſtruction that was towards vs?

e With the feare which it draue many of vs vnto.

• Did not the hearts of many of vs tremble at the beholding thereof, and in fearing ſome grieuous Iudgement that was to come, cauſing vs to flye to hee, to ſeeke to hide our ſelues vnder thy wings?

f And did wee feare without iuſt cauſe? Had it not beene effected indeed, and we all, chiefly our dread Soueraigne, with all our heads and Rulers, incloſed in the moſt darke, fiery and bloudy tent that euer the world heard of, in that moſt vnnaturall and curſed maſſacre; if thou our gracious and moſt tender father hadſt not heard the prayers of

f And that which followed not long after, agreeable to that forewarning in the powder furnace.

vs

vs thy poore Children, which before and at that very instant were humbled before thee, and so thought on vs in mercy?

6 And didst thou not after cry longvnto vs by the sword of the destroying Angell, by the dearth so oft, and so fearfully increasing, the mournings and complaints of the poore ascending daily to heauen, besides euery yeere some new and eminent perill? Shall we remaine senseleſſe continually in all theſe ſignes and tokens, ſome of them entring in vpon vs, as fearefully as almoſt any of the ten plagues vpon the Egyptians, making the whole land to tremble at the very report of them?

and remembred vs in mercy?

6 Didst thou not cry to vs by the pestilence, famine, complaints of the poore ascending continually with new threatnings? And shall we remain senseleſſe still in the middest of the tokens of thy wrath, making the whole Land to tremble at the report of them?

6 To pray that wee may not be senseleſſe in theſe tokens of his wrath; ſome of them seizing vpon vs as fearefully as any of the plagues of Egypt.

7 Saue

7 To pray chiefely to be saued from that heauiest iudgement of induration.

a Whereby both Egypt & Israel were prepared for destruction.

b That wee be not worse for al the meanes sent to call vs to repentãce, vntill the iudgement come, but that wee may see our estate, and turne.

7 Saue vs from induration, the heauiest iudgement that euer fell vpon the heart of man, a *whereby not only the Egyptians, but also thine own people were prepared for their finall desolation.*

b *Saue vs from that which is so oft threatned by our Sauiour, that by [hearing we should hear, and not vnderstand, and seeing we should see & not perceiue, but haue our hearts made more fat (by all the meanes vsed for our repentance) lest we should conuert, & be spa-*

7 Saue and deliuer vs, oh tender Father, from this iudgement of induration, of all other, the heauiest that euer fel vpon the heart of man; a whereby not onely the Egyptians were prepared for their finall ouerthrow in the Sea, but also thine owne people Israel were prepared for vengeance, both before the great captiuity, and also before the last and vtter desolation of that nation, so oft threatned by our Sauiour. b O let vs not bee as they, that by hearing, wee should heare, & not vnderstand, and seeing, we should see, and not perceiue; but haue our hearts made more fatte and senseleſſe by all the meanes sent to call vs

to

to repentance, leſt wee ſhould bee conuerted, and thou ſhouldeſt ſpare vs.

c Oh open our eyes, moſt mercifull Father, that we may ſee in what ſtate we ſtand, and how far this iudgement hath ſeized vpon vs already.

d Conuert vs, and wee ſhall be conuerted; and neuer let vs (as thoſe whom thou haſt vtterly deſtroyed) harden our ſelues againſt the euident tokēs of thy wrath, denying or making light of them; much leſſe to oppoſe our ſelues againſt thee, thy Word and ſeruants.

8 Preſerue vs euer, as thou haſt done, from the outragious ouerflowings of the multitude, which thou maieſt

red. But, Lord, open our eyes, & mollifie our harts, that thou maieſt ſpare vs.

c *Open our eyes to ſee our eſtate, and how far this iudgement hath ſeized on vs already.*

d *Conuert vs, and we ſhall bee conuerted. Suffer vs not to harden our ſelues againſt the tokens of thy wrath, thy word and ſeruants, with a high hand, to our perdition.*

8 *Preſerue vs from the outrage of the furious multitude, which*

c To pray to haue our eyes open to ſee our eſtate.

d To be conuerted, and not to harden our ſelues againſt the Lord.

8 To intreat to be preſerued from the outragious multitude.

thou maist iustly arme against vs, as thou didest begin, for lacke of care to see them instructed, & of compassion of their soules and bodies.

eest iustly arme against vs in their ignorance, like the furious waues of the raging Seas, for lack of care & conscience in thē whom it concerned, to see thē taught to know thee & thy ordinances, and to fear thy great and mighty Name. Let not the floods of iniquity swallow vs vp.

9 That wee may neuer fall into the bloudy enemies hands,

9 Oh leaue vs not vnto them whose mercies are cruelty, to cause them to blaspheme thy great Name, but let vs still fall into thy hands, who pitiest vs when thou smitest vs, and euer in wrath, remembrest mercy.

9 Aboue al, neuer leaue vs into their hāds whose very mercies are cruelties, that they should blaspheme thy great Name, to say, Where is now their God? but let vs stil fal into thy hāds, and deale with vs as it pleaseth thee: for with thee is mercy: and when thou smitest vs, yet thou pittiest vs, euer in wrath remembring mercy.

But still into the Lords, who pitieth vs when hee smiteth vs.

10 Though

10 Though our prouocatiõs be more haynous then we are able to expresse, yet Lord, heare the cry of thy seruãts, & let thẽ stil preuaile with thee to stay thy hand.

a Hast thou not said it, & many a time made it good, euen vnto this very day, that the innocẽt shoulddeliuer the Ilãd?

b And doest thou not now in a special manner cal for vs thy poore seruants, to stand vp with *Moses* in the breach to stay thy fierce wrath, which hath so brokẽ in on our brethren so neerly ioyned vnto vs; & in them after a sort vpon our selus? Hast thou not beene wont most to declare the riches of thy grace, in pardoning and sauing whole nations at the

10 *Though our sins bee haynous to anger thee, yet let the cry of thy seruants still preuaile.*

a *Hast thou not said it and performed it to this day, that thee innocent shall deliuer the Ilande?* b *And doest thou not call vs all who desire to be such to stand vp in the breach, because thou wouldest not destroy vs? Hast thou not been wont to pardõ whole natiõs at the prayers of a few of*

10 To pray instantly that the cry of his seruants may still preuaile.

a As vnto this day.

Iob 22. 30.

b To be more earnest, sith he cals vs now to stand in the breach as Moses, to stay his hand; to declare the riches of his mercy; sauing vs still at the prayers of a few.

thy ſeruants, and to giue the enemy for their ranſome?

c And ſeeing he is ſtill the ſame to vs, as hee was to Moſes and Abraham.

c *Therefore we thy remembrancers (knowing that thou art ſtill the ſame, as to thy ſeruants in former time,* d *and that wee are as deare vnto thee as they were, & that thou canſt deny vs nothing which we begge in thy Sonnes Name according to thy will, ſo farre as it is for our good,*

d And wee ſo deare to him that he can deny vs nothing which may make for his glory, and for our good.

e Doe intreat him to magnifie his mercy, in pardoning, and turning our harts to meete him.

e *Doe humbly intreat thee to magnifie thy mercy in pardoning our*

the prayers of a few of thy poore ſeruants, and giuing the wicked for their ranſome?

c Therefore (oh good Lord) wee whom thou doeſt call to bee thy remembraucers, becauſe wee know that thou art ſtill the ſame good God to thine, as thou waſt to *Moſes*, *Abraham*, and *Samuel*; d and being aſſured, that through thy Sonne we are deare vnto thee as the Apple of thine owne eye, that thou canſt deny vs nothing which wee begge in his Name, which may make for thine owne glorie, and good of thy people; e euen wee thy poore children doe humbly intreate thee to magnifie thy mercy, that it may ſhine to

to all the world, in pardoning the sinne of our Land, and in turning the heart of all sorts speedily vnto thee, to meete thee with an intreaty of peace. [f] But wee pray thee to make all the vnplacable enemies of thy Church in all places to feele thy hand; & those chiefly, who haue as *Balaam* and the Midianites, caused vs with their wiles to prouoke thee to so fierce a wrath, wherein we haue beene so oft and so lately almost vtterly consumed, through our back-sliding and rebellions against thee.

[g] Get thy selfe glory vpon them, as vpon *Pharaoh* in the heart of the Sea; that when thou hast deliuered vs and ouer-

sinne, and turning vs speedily vnto thee.

[f] *But make thine enemies to feele thine hand, & those chiefely, who haue as* Balaam *cursed vs, to prouoke thee so grieuously, that wee haue beene so oft in so desperate danger, and almost consumed by our back-sliding and rebellion.*

[g] *Get thy selfe glory vpon thē as vpon Pharaoh, that when thou hast deli-*

f But to make his enemies to feele his hand, who haue beene the causes of our sinne by their wiles.

g To get him-selfe glory vpon them as vpon *Pharaoh*

b As he hath begun & promised to accomplish to his euerlasting praise.

11 To pray that we may bee afraid of obscuring his glory.
a Or seeking our own glory.

12 That we may not dishonour him by our sinnes.

uered vs, and ouerthrowne them h *as sundry times thou hast begun, wee may sing prayses, and euer keepe a remembrance of thy mercy.*

11 *Let vs be afraid of obscuring any part of thy glory.*

a *And much more of seeking our own honor, or taking any part of thine honour to our selues, or of being proud of thy gifts, whereunto we are so ready.*

12 *But aboue all, keepe vs from dishonouring thee by*

ouerthrowne them (h as sundry times thou hast begun, and promised to accomplish) we with all the Churches may sing the song of *Moses* thy seruant: & all ages may keep a remembrance of thine endlesse mercy.

11 Let euery one of vs bee afraide of defacing or obscuring any part of thy glory, a and much more of seeking vainly our owne glory, especially of robbing thy Maiesty by taking any part of thine honour to our selues, as *Herod*; or by beeing proud of thy gifts, whereunto our sinfull natures are strongly inclined.

12 Aboue all, keepe vs from dishonouring thee by our euill exam-

ple

ple amongst the wicked and vngodly, to cause them to blaspheme that glorious Truth which we professe

13 Make vs to account it our greatest honour, to honour thee, and the greatest dishonour and euill that euer can befal vs, so much as in shew to dishonour thee.

[a] Strengthen vs to walke so vprightly, that others seeing our good works, may glorifie thee our heauenly Father: [b] and that wee may stop the mouthes of all the wicked by our innocency, bearing their reproach as a crown vpon our heads.

14 So inflame our hearts with a zeale of thy Glory, that our

our sinfull liues amongst the wicked, to cause them to blaspheme thy great Name.

13 Let vs account this our greatest honour, to honour thee, and contrarily, our greatest dishonour.

[a] Strengthen vs to walke so vprightly, that others (seeing our good works, may glorifie thee,) [b] and we may weare the reproach of the wicked as a crown vpon our heads.

14 So kindle the zeale of thy Glory in our

13 To account it our greatest honor, to honour him, and contrarily

[a] To glorifie him by our holy ensample.

14 To haue the zeale of *Zeal* against the abominations of our

hearts that wee may bee grieued continually for all the dishonors done any way on thee.

15 Aud finally to be able to acknowledge the Lord boldly with each part of his truth,

a As being his glory,

b That wee may bee acknowledged of him before all the world, to our owne euerlasting honour,

15 *And that in stead of being ashamed of thee or any part of thy truth, wee may euer professe it with all holy Wisedome and boldnesse,* [a] *as our chiefest glory; gracing it with a holy conuersation.*

[b] *That our Sauiour may acknowledge vs before thee in the presence of all men and Angels, to bee*

righteous soules may be vexed from day to day, for al the abominations wherby thou art dishonoured by Atheists, Papists, and all sorts of godlesse men.

15 Let vs be so far off from dishonouring thee, by being ashamed with *Peter*, of thee & thy religion, or any part therof, where we ought to professe it; that in all places wee may shew foorth our profession of thee, with all wisedome and boldnesse, [a] as that which is our chiefest glory, gracing it with a holy conuersation: [b] That so our Lord & Sauior may acknowledge vs before thee our heauenly Father, and the presence of thy glorious Angels, and of the whole

whole world, to bee thine owne children, and heires of thy Kingdome: [c] when hee will most iustly deny all the fearefull, and vnbeleeuers, as those whom hee neuer knew, to their endlesse horrour and confusion.

the true children and heires of thy kingdome [c] *When he will deny all the fearfull & vnbeleeuers, as those whom hee neuer knew, to their endlesse woe and confusion.*

[c] When all the fearfull shall be denied.

The second Petition.

THy *Kingdome come*,) And whereas thou (oh Father) art chiefly glorified, when thy Kingdome commeth and thy will is done; that is, in the increase of thine owne Church and people which obey thy VVord, amongst whom thou reignest as Lord and King and especially when thou doest inlarge thy dom-

Thy kingdome come.) *And whereas thou (oh Father) art chiefly glorified in the increase of thine owne faithfull people obeying thy Word, amongst whom thou reignest: and especially when thou causest thy Religi- & people to*

In the second petition, seeing Gods glory is in the inlarging of his kingdome, and doing his will.

prosper against all the power of hell.

dominions against all the subtilty and power of hell, causing thy Religion and people to prosper and increase.

1 To pray for a free course to th Gospel which is the Scepter of his Kingdome.

1 *Grant thy Gospell, whereby thou conquerest and rulest, to bee sincerely preached euery where, all impediments being taken away.*

1. Good Father, giue thy Gospell (which is the Scepter of thy Kingdome, whereby thou conquerest and rulest) a free course to bee sincerely preached in all the world, all impediments beeing vtterly remooued.

a That it may be powerfull euery where.

a *Make it so powerfull, that it may destroy the kingdome of Satan and Antichrist; and gather all thine vnto thee, that so thou mayest hasten thy glorious kingdome*

a Make it so powerfull in all places, that it may vtterly throw downe the Kingdome of Satan, and Antichrist; cõuerting & speedily gathering all thine elect vnto thee, that so thou maiest hasten thy Kingdome of glory.

2 For Kings & Queens to be

2 *To this end, raise vp Kings*

2. To this end, where as thou (oh King of Kings)

Kings) hast ordained Kings and Queenes, to bee nursing Fathers and Mothers to thy poore Church, to nourish vs thy children with the word of life, and to preserue vs from the rage of that bloudie Antichrist, and of all other cruell enemies. Oh Almighty and deare Father, raise vp such for vs in all the countries of the world: And those which are such already, make them tenne times more, that they may account this their greatest dignity, to haue the bringing vp of thine owne children, & heires of thy Kingdome, committed to their care and faithfulnesse.

and Queenes to nourish thy children with the word of life and preserue vs from the rage of all our cruell enemies, especially that bloudy Antichrist. And for those that are such already, make them ten times more: let them account this their greatest dignity, to haue the bringing vp of the heires of thy Kingdome committed vnto them.

nursing Fathers and Mothers to the Church.

3 More specially, as thou hast settled this

3 *And as it hath pleased*

3 Especially to pray for our

Soueraigne, raised vp for vs in place of our tender mother,

thee to settle this thy kingdome in so great peace among vs, by our tender mother, delivering vs from that blood-thirstie Whore of Babylon; and also to continue the same beyond all former expectation vnder our dread Soueraigne.

thy Kingdome among vs of this Nation in much peace and prosperitie, vnder our late tender nursing Mother, and hast deliuered vs from the tyranny of that bloud-thirstie VVhore of Babylon; and also hast continued the same still most miraculously, beyond all former expectation vnder our gracious Soueraigne, whom thou hast raised vp for a foster-Father in her place: [a] So wee beseech thee to enlarge the heart of thine Annoynted Seruant, with an abundant portion of thy Spirit, both of wisedome and zeale for thy glory and Kingdome, and tender affections towards thy children, [b] according to that

[a] That he may haue an abundant portion of Gods Spirit,

[a] *So indue him we beseech thee with an abundant portion of thy Spirit.*

[b] According to his dignity and charge,

[b] *According*

that high dignity laide vpon him, the charge committed vnto him.

[c] Grant that in token of his true thankfulneſſe for all his dominions and great honour, and much more for the admirable deliuerances giuen vnto him and his ([d] and aboue all, ſith that thou haſt made him twice, chiefly, ſo wonderfully in our eyes, thy principall inſtrument, in ſauing vs thy poore Church) that he may ſet himſelfe much more earneſtly than euer did *Cyrus* or *Darius*, euen as worthy *Iehoſaphat* and *Ezechiah*, to aduance thy glory, in enlarging and furthering this Kingdome of thy Son, and in promoting thy pure religi-

to his dignity, to discharge faithfully that great charge committed vnto him. Increaſe in him all tender affections towards thy children.

[c] *Grant him that in token of true thankefulneſſe for all his dominions, and chiefly the wonderfull deliuerances of his Maieſty, & his* [d] *and of vs all thy people principally by him) hee aboue all others may ſet himſelfe with* Iehoſaphat & Hezekiah *and other worthy Kings of Iudah, to enlarge thy kingdom, & promote thy*

[e] That in token of thankfulnes for all his dominions and deliuerances
1 At his coming in,
2 By diſcouery and preuenting the maſſacre,
[d] And for the deliuerances of the Church by him, hee may ſet himſelfe, firſt to aduance Chriſts kingdome and Goſpell.

pure religion; destroying vterly all vngodlinesse.

f And secondly to procure the good of Gods seruãts, repressing the wicked.

f *Inable him to procure each way the good of vs thy poore children committed to him. Strengthen him to preserue all vs thy poore people from the violence of the wicked, that we may boldly make profession of thee without feare of Atheist, Papist, or any other malicious enemy.*

on with all his power, destroying whatsoeuer is against it, & discountenancing all vngodlinesse.

f Oh strengthen him to procure each way, both by godly Lawes, and all other holy meanes, the good of vs thy poore people committed vnto his trust, repressing all the wicked; that wee may liue a quiet life in all godlinesse and honesty, fearing none but onely thy heauenly Maiestie.

That we may liue in all peace & godlinesse, without feare.

g To be affected towards him, as the good people were towards *Dauid*, and found forth the Lords praises f t him.

g *Grant to vs also this grace, in token of our thankefulnesse, that wee all being still more loyally affected towards him, as towards our*

g So grant, that all wee thy children being affected towards thine Anoynted, more and more, as towards our happy nursing Father vnder thee, & as all the good people were towards thy seruant *Dauid*

uid, may euerymore accordingly sound forth thy prayses for him. [h] Giue vs hearts to cry continually vnto thee, for the preseruation of his Maiesty, with our hopefull Queene *Mary*, the Prince & Princesse *Palatine*, & al their royall progeny; that if it be thy heauenly will, the throne of his kingdom may bee established vntil Christ the King of kings shal com. thē to resigne vp the Scepter into his hands, & to be taken vp into his throne to reign with thee for euermore.

4 Good Lord, giue all our Magistrates & Rulers vnder him the same heart, that they may be as the hands of thine Annointed, in euery place for the accōplishment,

most happy nursing Father vnder thee, and as all the good people were towards Dauid, may euer sound forth thy Praises for him, [h] *and pray earnestly for his preseruation, & of our hopefull Queene, the Prince & Princesse Palatine, with all their royall Progeny: That this kingdome (if it bee thy wil) may bee established vntill Christ shall come to resigne vp this earthly Scepter, and reign with thee eternally.*

4 Giue all our rulers the same heart, that they may bee as the hands of thine

[h] To pray for him and his to reigne for euermore.

4 For our Magistrates to haue the same heart.

Anointed in euery place for thou purpose.

5 For our Ministers to tread in the steps of the holy Apostles.

5 And as thou hast ordained chiefly to furnish thy kingdome by the preaching of thy Gospell, which thou didst first spread by thy holy Apostles, subduing the world thereby; [a] *so we pray thee to send forth powerfull Preachers in euery congregation, as may not cease to admonish euery one with teares.*

[a] Seeking to saue euery soule by word.

[b] *Teach them to frame themselues by all holy meanes to*

[b] And conuersation.

ment of this worke.

5 And withal, as thou hast appointed to build vp thy kingdom, chiefly by the sincere preaching of the sacred Gospell, whereby thou diddest first spread it so speedily, subduing al the world by the Ministery of thy holy Apostles; [a] So we pray thee send foorth faithful Preachers, into euery congregation, which being furnished with gifts, and tenderly affected with the care of euery soule committed vnto their charge, may not cease with *Paul* to admonish euery one, both publiquely & priuately, day and night with teares.

[a] Guide them, good Lord, to goe before thy people in all holy con-

uer-

uersation, and to frame themselues to all; to winne all, [c] being afraid of giuing the least offence, either to harden, or any way to hinder the saluation of any one of them.

[d] Awaken at length (oh Lord) all our blind guides; and all sorts of vnconscionable Ministers, who are drunke with the bloud of souls, that they may but remember how the bloud of one *Abel* did cry for vengeance from the earth; & that they may thinke in time where they will appeare, when Christ shall come to take an account for euery soule.

[e] Either giue them repentance for that bloudy sinne, that they may saue themselues, and

to winne all, & to bee afraid of the least offence which might hinder the saluation of any one.

[c] Afraid of the least offence.

[d] *Awaken at length all sorts of vnconscionable Ministers, drunken with the bloud of their people,* [e] *that remembring the cry of* Abels *bloud,*

5 To awaken al our vnconscionable Ministers.

[e] That they remember the cry of *Abel* bloud.

[f] *They may bethinke themselues in time what to answer when Christ shall come.*

[f] And Christs appearing.

[g] *Either giue them repentance, and care for their peo-*

[g] And either to repent and become profitable, or the people may

bee committed to such as by whom Christ may reigne, and they saued,

b That Antichrist may be cast forth, and whatsoeuer belongeth to him, or wherby he hath deceiued the people of the Lord,

1 And all the very prints of his idolatry vtterly destroyed.

ples saluation, or free thy poor people from thē. Commit them to such by whom they may bee brought into obedience by the lawe of thy Kingdome for their saluation. h *That thou alone maist reign as Lord and King amongst them, Antichrist being cast out vtterly, with al things appertaining to his bloudy religion, and whereby he hath kept any of thy people vnder his slauery, or seekes to pull vs againe into Babylon.*

2 *Deface (oh Lord) all the*

and those committed to them; or else vtterly free thy people from this heauy iudgement. Set such euery where, by whose faithfull Ministery thy people may bee brought into a holy obedience to thy heauenly Gospell, to their euerlasting saluation: h That thou alone maiest reigne as Lord & King, & Antichrist cast out vtterly, with all that appertaines to his bloudy religion, & whereby hee hath vpholden his throne & tyranny, & kept any of thy people vnder his slauery or at least, seekes to bewitch them, to pull them into Babylon againe.

1 Good LORD destroy all the very prints of that cursed Idolatry, out of all the Churches, and

and whatsoeuer may put his fauorites in hope of euer repairing the ruines of their Babel.

6 And seeing (oh Lord) that this is the glory and safety of thy Kingdome, when all the subiects of it, especially the leaders of thy people, liue in a holy vnion vnder thy lawes: take away, we againe intreat thee, all contentions from amongst vs, with the causes thereof.

a Confound, wee pray thee, all the plots of that cursed *Balaam* of Rome; who knowing that not thine owne Kingdome, if it be diuided, can stand, seekes day and night by all his agents to rend thy Church in pieces, the more

prints of his Idolatry, and cut off all hopes of euer building vp Babel againe.

6 And seeing the chiefe glory and safetie of thy kingdome is in the vnity of thy subiects, take away, good Lord, wee againe intreat thee, all causes of contentions.

6 To pray for a hol. unity in the Church chiefly amongst the leaders, and to take away all causes of contention.

a *Confound all the plots of cursed* Balaam *who, knowing that no Kingdome diuided, can stand, seeke to rend thy Church in pieces, the more easily to pre-*

a To confound all *Balaams* deuices who seeks by our diuisions to preuaile against vs.

uaile against it when thou art also departed from it; as euer Satan hath bin wont.

more eallly to preuaile against it when it is deuided, and thou departed from it as Satan hath euer preuailed by his instruments in all Countries by this meanes.

b And that we may buy this peace with the losse of al.

b *Grant that wee may buy this peace with the losse of all, except thy fauour;* c *that all sorts seeing our holy agreement may ioyn themselues vnto vs, and come into the bosome of thy Church.*

b Grant that wee may buy this peace with godly *Abraham*, with the losse of all things, except thy fauour: c that all sorts seeing our holy agreement, may come forth of Poperie, and prophaneneſſe, vnto vs; and our brethren departed, may turne into the bosome of thy Church, againe.

c That al sorts may ioyne themselues vnto vs.

7 That euery one of vs may haue a care to saue others.

7 *And moreouer, sith thou wilt haue euery one to helpe to build vp thy Kingdome, and to saue others by bringing*

7 And whereas thou hast appointed that euery one of vs should labour to build vp thy Kingdome, by bringing others thereunto, that they may be saued;

a giue

[a] giue vs hearts to haue a speciall regard of all those committed to our charge, to bring them in obedience to the lawes of thy Kingdome [b] and euen all who are tyed vnto vs by any speciall bond.

[c] Giue vs grace to take euery fit occasion which thou offerest for procuring or furthering their saluation, and so gaining them vnto thee, by all good admonitions, exhortations, and example.

[d] Let vs bee as the Angels vnto *Lot*, neuer resting before wee haue gotten them safe into *Zoar*.

8 And that wee may bee able to perswade others more effectually, Lord, giue euery one of vs

them thereunto, [a] *grant vs more care, not onely for our charges committed to vs:* [b] *But for euery one tied vnto vs by any speciall bond.*

[c] *Assist vs to take euery fit occasion for gaining euerie one vnto thee, by all Holy meanes, of admonition, examples, and whatsoeuer.*

[d] *Lee vs not rest, before they be safe from the vengeance.*

8 *And that we may preuaile the more, giue vs (oh Lord) a sweete feeling*

a Especially all committed to our charge

b With al knit vnto vs by any speciall bond.

c Taking al occasions to saue all by al meanes.

d To be as the Angels to *Lot*

8 That we may haue a feeling of happinesse of this kingdom.

what a blessed thing it is to be of thy Kingdome, and partakers of thy glory: euento bee Kings and Priests vnto thee.

vs a sweet feeling, what a blessed thing it is to bee the subiects of this thy Kingdome; to haue al the priuiledges there of, and to bee partakers of t. y glory: euen Kings and Priests vnto thee,

a And of the reward of holinesse,

a and what a happinesse there is in liuing such a holy conuersation.

a and what reward & happinesse there is in liuing such an holy conuersation.

b Make vs to consider how wretched the state of all other people is, being bond-slaues of Satan, and reserued for hell, seeme they neuer so happy.

b Make vs to consider aright how wretched and vnhappy the state of all other people is, seeme they neuer so happy in this wo ld, beeing but bond-slaues of Satan, reserued for the chaines of eternall darkenesse.

b And how wretched the state of all other is,

9 That wee may liue as the subiects of this kingdome ready to be translated.

9 Grant vs to liue as thy obedient Subiects that wee may passe from this kingdome of

9 Oh heauenly King, grant vs to liue in all things, as the subiects of thy Kin dome, that so wee may passe from

this kingdome of grace, into that thy kingdome of glory.

10 Make vs to feare the causes of backsliding, that wee may neuer so much as looke backe with *Lots* wife towards this euill world, [a] but euer hie fast towards thine heauenly Kingdome, hauing our eye at our Lord and Sauiour, who sitteth at thy right hand, keeping there possession for vs.

11 Destroy in vs euery corruption, whereby Sathan keepes vs any way in his slauery, or at any time gets the dominion ouer vs.

12 Hasten that glorious day, when the difference shall appeare betweene vs thy subiects

grace into thy glorious Kingdome.

10 *Make vs to feare the occasions of backsliding, that we neuer so much as [a] once looke backe vnto the world, [a] but hie fast towards heauen, where our Sauiour keepes possession for vs.*

10 Fearing the causes of backsliding.

[a] Flying fast towards heauen, looking at our Sauior.

11 *Destroy in vs all our corruptions, whereby Satan preuailes against vs.*

11 To destroy all our corruptions.

12 *Hasten that day, when the difference shall appear betweene vs and*

12 To hasten the day of our glory and triumph.

them that feare thee not, when wee shall reigne with thee for euer, all the rest beeing thrust forth into eternall darkenesse.

13 And in the meane time, seeing we liue by faith, to increase our faith.

13 *And because wee now liue by faith, & not by sight, the wicked oft flourishing when all thy children are afflicted, Oh Lord, increase our faith in all thy promises.*

a That growing to full assurance, wee may ouercome the world.

a *Cause vs, that through the comfort of our Faith, and power of godlinesse, wee may grow vp to a full assurance, that*

iects, and those who serue thee not; when wee shall wholly reigne in glory with thee, free from all our enemies, and from euer offending thee any more.

13 And because in the meane time, we thy subiects liue by Faith, and not by sight in this world, where all things vsually seeme to goe out of order, the wicked flourishing in their vngodlinesse, when we oft weepe and mourne: O Lord, increase our faith, in all thy gracious promises.

a Cause vs through the comfort of our Faith and power of godlines wrought in vs thereby, to grow vp to such a full assurance, that wee are the true heires of thy

thy Kingdome, that we may ouercome all the hinderances of the world [b] and hauing the patience of Saints, wee may bee faithful to the death, vntill thou set the crowne of life vpon our heads.

14 Fill our hearts with such peace of conscience, and ioy in thee, with all the fruites of righteousnesse, incouraged by thy sweet promises, that all others may see to what Kingdome wee belong; and that wee our selues may feele daily the beginning of it in our selues, so entring into thy heauenly ioy.

we are the true heires of thy kingdome, and may ouercome all hinderances, [b] *that beeing faithfull to the death, wee may haue the crown of life.*

14 *Fill our harts with such peace and ioy, with all the fruits of righteousnesse, that all may see to what kingdome we being, and wee may enter into thy ioy.*

[b] And remain faithful to the death.

14 To be fild with peace, ioy, and righteousnesse: That all may see of what kingdome we are: and wee enter into our ioy.

The third Petition.

THy will bee done in earth, as it is in hea-

Thy will bee done, &c.

1 To pray that wee may

declare our child-like affections, zeal, and thankfulnesse, by doing his heauenly will.

1 *And that our childe-like affections with our zeale and thankefulnesse, may more appeare to all the world; quicken vs to doe thy heauenly will; chiefly that wherein thou hast shewed vs how thou wilt haue vs to walke,* [a] *that wee may doe it cheerefully as the Angels.*

1. And that our child-like affections towards thy heauenly Maiesty, our zeale for thy glory, and thankfulnesse for thy Kingdome, may be more manifest to all the world: quicken vs to doe thy heauenly will and commandement, chiefely those with which thou hast fully acquainted vs, how thou wilt haue vs to walke, and keepe thy watch, [a] & that with the like readinesse as do thy Angels in heauen.

a As cheerfull as the Angels.

2 *Pardon our imperfect seruice, and accept our will for the deed.*

2 And wherein wee are too short, accept (good father) our willing mind.

2 To accept our will for the deed.

3 *Let it bee our chiefe desire to stand in thy presence, to enquire by all holy meanes, and in all hu-*

3 Let it bee our delight to stand euer in thy presence, to enquire thy [b] diuine pleasure, both by reading and hearing thy heauenly Word

3 That wee may delight to enquire his will by all means.

Word, and asking of others; and also by earneſt prayer, with faithfulneſſe in all our calling, and true humility.

And euer ſo ſoone as thou haſt by any meanes made knowne vnto vs, what thy good will is, giue us therewith *Dauids* ſpirit, that without conſulting with fleſh and blood, wee may ſay foorthwith, I am heere (Lord) to doe thy will, yea thy Law is within my heart: that ſo all our ſeruice may bee free-will offerings vnto thee.

mility to know what thy diuine pleaſure is: vouchſafe to manifeſt thy good will vnto vs for our direction. And euer ſo ſoone as thou haſt made it knowne vnto vs, [a] *giue vs Dauids heart to ſay, I am heere (Lord) to doe thy will, thy Law is within my heart.*

[a] Hauing *Dauids* Echo, I am here Lord

4 Furthermore, whereas it is thy decree, that through many troubles wee muſt enter into thy heauenly Kingdome, (good Father) frame our corrupt wills vnto

4 *Moreouer, ſeeing it is thy decree, that through many troubles wee muſt enter into thy Kingdome, good Father, giue vs hearts*

4 To prepare for troubles, and humble our ſelues vnder them as his obedient children: making right vſe of them.

to look for them, and withal, subdue our corrupt wils to thy holy will, that humbling our selues vnder thy hands, wee may enquire the true meaning of thy rods, and also try and reforme our wayes immediatly[a] *without once whispering against thee.*

[a] Without whispering.

[b] *Assure vs that in loue thou so workest our good in all our tryals, euen when thou smitest vs, and wilt giue vs a happy issue in thy due time, when wee haue rightly profited by thē.*

[b] To bee assured that God doth all of loue for our good and will giue a happy issue.

thy heauenly will: and giue us grace to looke for them, and euer to humble our selues vnder thy hands; as thy obedient children, seeking alwayes to pacifie thee, searching immediately the meaning of thy roddes, and amending whatsoeuer is amisse, [a] without once whispering against thy diuine Maiestie.

[b] Assure vs that thou still louest vs, euen when thou correctest vs most sharpely, and art working our good; and wilt in thy due time giue a happy end to all our troubles, & cause thy louing countenāce to shine on vs againe, when wee haue made the right vse of them, and truely profited by them.

¶ And

5 And if it ſhall bee thy good pleaſure to call vs to ſuffer for thy name, keepe vs that we may not ſuffer as euill doers, or buſie-bodies for medling in things without our calling, ſo to bring croſſes on our ſelues; but as thine owne children for righteouſneſſe. [a] And then make vs to take vp our croſſes, with all ioyfulneſſe, that thou acounteſt vs worthy that honour; [b] looking ſtedfaſtly at the great reward holden forth vnto vs, in the hand of our Lord and Sauiour, who hauing trodden that way before vs, is there highly exalted to raigne for euer.

6 Keepe vs, that wee neuer goe againſt thy

5 And if it ſhal bee thy good pleaſure to call vs to ſuffer for thy Name; keep vs that we may ſuffer as thine owne children for righteouſneſſe. [a] and then to take vp our Croſſes with thankfulneſſe, reioycing that thou counteſt vs worthy that honour, [b] and looking ſtedfaſtly at our Lord and Sauiour, who hauing firſt troden that way before vs, ſits for euer in glory at thy right hand

6 But keepe vs that wee doe

5 That wee may not ſuffer as euill doers, but onely for righteouſnes. 1 Pet. 4. 15.

a To take vp our croſſes with ioy and thankfulnes.

b Looking at our Sauiour.

6 That wee may not doe

any thing against his reuealed will, to obtain neuer so great a good, which we imagine.

not any thing against thy reuealed will, to procure therby neuer so great a good: seeing thou canst and wilt maintaine all thine owne causes, and effect whatsoeuer is best, without our sinne. That wee may euer truly pray Thy will bee done in earth as it is in heauen.

reuealed will, whereby thou hast conuinced our consciences, vnder pretence either to honour thee, or to doe any seruice vnto thy Church, or for neuer so great a good: seeing thou canst and wilt maintaine thine owne honour, and causes, and saue thy Church, effecting whatsoeuer is best, without our sinne. That we may euer truely pray, *Thy will be done in earth as it is in Heauen.*

The fourth Petition.

In the fourth Petition To the end that al may see the tender care of our heauenly Father for vs.

Giue vs this day, &c.) *And then (oh deare Father) when wee are such, that the world may see thy*

Giue vs this day our daily bread.) And then (oh deare Father) when thou hast giuen vs such hearts thus to seeke thy will, to the

end

end that the world may see the tender care thou hast for vs; & how thou doest fulfill vnto vs all thy promises, and that wee likewise may wholly attend the seeking of thy glory, in the inlargement of thy Kingdome, and doing of thy will.

1. Vouchsafe vs graciously all things meet for the comfort of this present life.

2 Shew vs thy fatherly loue, prouiding sufficient for all our necessities in thy due time. Feede vs with thy hidden Manna.

3 Direct vs to vse all the holy meanes, which thou hast appointed to serue thy diuine prouidence; both painfulnes, thrift, & godly wisdome chiefly in our particular cal-

ender care ouer vs, and how thou fulfillest thy promises vnto vs, & that we may the better attend the seeking of thy glory and good pleasure, vouchsafe vs the comfort of this present life.

2 Shew vs thy loue in prouiding for vs in due time. Feed vs with thy Manna.

3 Direct vs to vse all painefulnes and holy wisdome, chiefly in our particular calling, with all the meanes to serue thy prouidence:

and that wee may attend the doing of his will.

1 To pray for the comforts of this life;

2 To shew vs his Fatherly prouidence:

3 And to direct vs to the meanes to serue the same chiefely in our particular calling, auoiding the contray.

auoiding whatsoeuer may hinder our comfort or hurt our estate.

auoiding as warilie whatsoeuer may any way endanger vs, make our liues vncomfortable, or hurt our estate.

3 To commit our selues wholly to his protection, depending on him without feare.

3 *Grant vs to hide our selues vnder thy watchfull protection without feare, knowing that our times are in thy hand to continue as please thee.*

3 Grant vs grace also euermore in al humility to commit our selues vnto thy fatherly protection, walking in thy waies, not fearing what man can doe vnto vs; remembring that our times are in thy hands, to continue so long as it pleaseth thee.

4 To know our owne frailty:

4 *Make vs able to consider that of our selues, wee cannot prolong our liues one minute,* [a] *nor haue any power, to get one morsell of bread vnles thou both shew vs the meanes, assist vs to vse them, and giue*

4 Make vs euer to remẽber, that vnlesse thou who hast giuen vs our liues doe preserue them, we can not continue one moment; [a] and to know that of our selues wee haue no power to get one morsel of bread, vnlesse thou both shew vs the meanes, & after inable

a And vnability to get a crumb bread or rosee or vse the meins

ble vs to vse the same, & giue a blessing to them.

5 Humble vs in the sense of our vilenesse, that wee are so farre off from deseruing eternall life, that wee are not worthy of the least crumme of bread which thou hast taught vs to begge daily.

6 And grant vs to know, that when wee haue it, wee are but theeues and vsurpers of it, and of whatsoeuer else we possesse, & must make a dreadfull account for it; [a] vnlesse thou giue it vs in Iesus Christ. Because we hauing lost all through *Adams* transgression, can haue no right vnto it againe, vntill it bee restored vnto vs in our Lord and Sauiour.

[b] Vouch-

a blessing to them.

5 Humble vs herein, that we doe not worthy the least crum of bread, which we are taught to beg daily.

6 Make vs to know that wee are but vsurpers of it, and of what soeuer else we haue, [a] vnlesse wee bee in Christ, and so haue al by him; because we hauing lost all, can haue no right to any thing, vntill it bee restored vnto vs in him who is Lord of all.

5 To be humbled in the sense of our vnworthines of bread.

6 To know that wee are vsurpers of it, and of all other things, a Vntill they be giuen us in Christ, hauing lost all in Adam.

b *Increase our assurance, that thou hast giuen him vnto vs, that wee may haue a title to whatsoeuer wee inioy.*

b Vouchsafe therefore to increase our assurance that thou hast giuen vs thy Sonne who is Lord of all, that in him wee may bee certaine, that wee haue a true title to whatsoeuer wee enioy.

7 For power to the creature to nourish vs.

7 *Blesse thy good creatures to nourish and comfort vs, and remoue from them the curse due vnto our sinnes.*

7 Giue withall to thy creatures both power and strength to nourish and comfort vs: remooving the curse which our sinnes deserue.

8 For contentation with our estate.

a And to see the Lords prouidence in bread alone.

8 *Giue vs contented hearts, though wee haue but bread a acknowledging thy fatherly prouidence as well in want as plenty: and that thou wilt make euen bread sufficient, whereof neuer faile.*

Bread.) 8. Bestow vpon vs contented and thankefull harts, with the estate wherein thou setteſt vs though wee haue but bread, & grace to see and acknowledge thy wise and tender prouidence, as well in want as plenty; being vndoubtedly assured, that thou canst and wilt make bread alone to satisfy vs abundantly, when

when other meanes faile.

This day.) 9 And if thou ſhalt euer bring vs into that ſtrait, that wee ſhall haue no more but for the preſent day, nor any meanes of ſuccour in the world; then ſtrengthen vs to giue thee glory, by caſting our ſelues wholly vpon thee, without impatience or fainting; that wee may bee able euen then to ſhew our confidence in thee, and how wee liue not by bread onely, but by euery word proceeding out of thy mouth.

9 And if we ſhall come to haue no more but for the preſent day, nor any meanes to ſuccour vs, then ſtrengthen vs to caſt our ſelues vpon thee without fainting, & to ſhew that we liue not by bread only, but by thy power and tender care and bleſſing.

9 And when we haue but for the day, nor any meanes,

To pray to be able to caſt our ſelues wholly on the Lord without fainting.

19 Certifie our conſciences aforehand, that howſoeuer wicked men bee they neuer ſo rich, may ſtarue with hunger before they die, yet thou wilt neuer let vs thine

10 Certifie our conſciẽces, that though wicked men may bee hungerſtarued, yet thou wilt neuer let any of vs that ſerue thee

10 To pray for aſſurance, that the Lord will neuer let vs want that good.

faithfully, being heires of thy Kingdome, to want any thing that is good for vs; [a] but wilt worke extraordinarily, causing our enemies to feed vs, or the fowles to bring vs meate, rather then wee shall want, so farre as thou seest best for thy glory.

11 Keepe vs therefore, oh louing Father, from carking cares aforehand, for prouision for vs or ours; and much more from murmuring and impatience, whereby thou art dishonoured and prouoked.

thine owne obedient children and heires of thy Kingdome, to want any thing that shall be good for vs; [a] but that thou wilt rather worke extraordinarily, when ordinary means faile, and wilt cause our enemies to feed vs, if our brethren forget us; the very fowles to bring vs bread, & the heauens to powre downe a blessing, so farre as thou seest most for thy glory.

11 And therfore (good Father) let vs alwaies be reuerently afraid of dishonouring, or grieuing thee by carking cares aforehand, for prouision for our selues or ours; and much more of murmuring, or impatience, or fainting in any such tryall, whereunto our sinfull natures are extremely inclined. 12

a But worke extraordinarily, when ordinary means faile.

11 To bee afraid of dishonouring thee, by carking cares aforehand, or impatience in trials.

12 Make vs able to ſanctifie thy great Name in vſing only the means to ſerue for thy protection & prouidence, referring the worke and whole ſucceſſe vnto thy heauenly Maieſty alone, being certaine that thou wilt make all to proſper as ſhall be beſt, and that thou canſt not faile vs nor forſake vs.

12 *Make vs able to ſanctifie thee, vſing onely the meanes for thy protection and prouidence, commending our ſelues, and all the ſucceſſe wholly vnto thee, being certainely aſſured that thou canſt not faile vs, nor forget vs*

12 To pray to be able when we haue vſed onely the meanes, to referre the bleſſing to the Lord.

13 And when thou doeſt beſtow thoſe thy gifts vpon vs, giue vs a holy vſe of them, that euen our riches and all outward benefits may further our ſaluation, and that we may ſee thy goodneſſe in them.

13 *And when thou doſt beſtow thy gifts vpon vs, make vs to behold thy goodneſſe, inabling vs to vſe them holily, that all may further our ſaluation.*

13 To haue a holy vſe of all Gods gifts to our ſaluation, namely of our riche.

[a] Oh neuer ſuffer vs to abuſe them to ſatisfie our ſinfull deſires; or puffe vp our proud harts, or make them our gods.

[a] *Neuer ſuffer vs to abuſe the to ſatisfie our luſts, or ſet our confidence and tone vpon them*

a Neuer abuſing them.

14 To imploy them to the ends appointed, as first & chiefely to maintaine Gods religion and releeue his seruants.

15 To pray for bowels of compassion towards the poore.

making them our gods.

14 *Teach vs to imploy them to maintaine thy worship and seruice, & performe all holy duties, especially for the reliefe of thy children, for whom wee are to pray daily, and to whom thou hast giuen an interest in the vse of them.*

15 *Giue vs hearts full of compassion towards the poore to comfort and to refresh their hungry soules, that so their backes and bellies may blesse*

gods, putting our confidence or felicity in them.

14 Teach vs to imploy them thou hast vouchsafed to the maintenance of thy religion, with all the holy ends which thou hast ordained them for: and especially for the relieſe and comfort of our poore brethren, for whom thou hast taught vs to pray daily as for our selues; and to whom thou hast also giuen an interest in the vse of our goods.

15 Giue vs bowels of compassion towards the poore and needy, that wee may take off euery heauy burthen, releeue the oppressed, deale our bread to the hungry soules, that their backes and bellies may blesse vs, and that thou maiest re-

remember vs in the day of our aduersity, and we lay vp a sure foundation against the time to come.

[a] Inable vs herein to shew forth our homage to thy diuine Maiesty, that wee hold all of thy goodnesse; and declare the loue wee beare to thy children for thy sake, & chiefly to them that most excell in thy graces; [b] and so the true practice of the communion of Saints, waiting for that ioyfull sentence from our Lord and Sauiour: *Come yee blessed of my Father, receiue the Kingdome prepared for you, for when I was hungry, you gaue me meate.*

vs, & that thou maiest remember vs in the day of trouble.

[a] *Inable vs herein to shew our thankefulnesse to thy heauenly Maiesty, loue to thy children, & chiefly to the most excellent:* [b] *and therein the true practice of the Communion of Saints, waiting for the ioyfull sentence:* Come yee blessed of my Father, receiue the kingdome prepared for you, &c.

[a] So to shew our homage in God herein and loue to his Children.

[b] And the communion of Saints, waiting for the ioyfull sentence.

And seeing our sins onely doe hinder all these things which we haue begged.

Forgiue vs our trespasses.

And whereas our sinnes onely doe hinder, and turne from vs all these blessings which wee haue begged, and bring innumerable euils vpon vs, instead of them, and so make vs most vnhappy: 1. Pardon, good Lord, and remoue all our sinnes out of thy sight, which hinder all these good things from vs.

The fift Petition.

Forgiue vs our trespasses.) And whereas better sinnes onely do hinder our assurance, that we are thy children and cause vs that we can neither behold thy glory, nor feele the power and happinesse of thy Kingdome; neither yet haue that full security in the assurance of thy Fatherly Prouidence and protection from al euil, which otherwise wee should finde; and doe moreouer bring all contrary euils vpon vs; Therefore 1. Pardon (good Lord) and remoue all our iniquities which keep away good things.

And

a And that wee may cry more earnestly for forgiuenesse, neuer giuing thee rest vntill wee haue attained it; teach vs that herein alone stands all true peace and blessednesse, when wee haue this full assurance sealed in our hearts, that our sinnes are pardoned, and that all they whose sinnes are not remitted, are most accursed and vnhappy.

2 And to this end, shew vs (good Father) the hainousnesse of sinne, by making vs to consider aright thy wrath declared against it from heauen, a first in the fearefull punishment of thy most excellent creatures the Angels, whom for that they kept not

a And to this end that wee may neuer giue thee rest, vntill we haue gotten this assurance of pardon, teach vs that herein is all true happinesse, & without this we are most miserable, and without all hope of comfort, and of all thy creatures most vnhappy.

2 Shew vs also the haynousnesse of sin, declared a so the fearfull punishment of thy most glorious Angels, the excellentest of all thy workes, whom, for that they kept not their first estate thou didst

a Because herein alone stands al true comfort.

2 To be able to see the hainousnesse of sinne.
a In the fearfull punishment of the Angels,

	throw down into hell, to bee reserued in chains of darknesse to bee reserued to the iudgment of the great day.	their estate; thou hast cast downe into hell, to bee reserued in chaines of darknes vnto the iudgement of the great day, then to bee damned to endlesse torments.
b Of our first Parents	b *And afterwards in our first parẽts cast out of their happy estate, accursed in thẽselues and all their posterity, euen all vs, vntill we obtaine deliuerance by laying hold on our Lord and Sauiour, and for which all the creatures might be iustly armed against vs.*	b And afterwards in our first parents, cast from their happy estate for eating the forbidden fruit, by whose transgression, all the curses of this life and that to come, came not onely vpon themselues, but also all their posterity, euen all of vs being naturally wrapped in the same condemnation, vntill wee bee deliuered by Iesus Christ; and for which all the creatures may bee euer iustly armed against vs.

c Open

[c] Open our eyes to see this thy wrath against all vngodlinesse yet more fully, in the generall destruction of the old world, and in turning the filthy Cities of [d] *Sodom* and *Gomorrah* into ashes, to remaine eternall monuments vnto all posterity: [e] and in preparing the lake burning with fire and brimstone, for an euerlasting punishment to all vnbeleeuers, and impenitent persons.

[f] Set before our faces that heauy punishment vpon thine owne faithfull seruant *Moses*, for so small a fault in our account (as not honouring thee before the people, in beleeuing and auouching

[c] *Make vs able yet more plainely to behold the same, in the generall destruction of the old world:* [d] *turning* Sodom *into ashes for a warning to al posterity:* [e] *preparing hell for an euerlasting punishment to all vnbeleeuers & impenitent sinners.*

[f] *Set before our faces thy seuerity against thine owne dearest children, as in cutting off* Moses *(onely for that hee did not sanctify thee at the waters of strife) that hee could not enter into Canaan the promised Land.*

[c] Of the old world.

[d] Sodom.

[e] Hell prepared for the wicked.

[f] And in the punishment of Gods dearest seruants; as *Moses*.

after hee had led thy people forty yeeres towards it, and now brought them to the very borders of it, and might stand and looke into it, but goe no further.

ching thy power and truth) that thou diddest cut him off from entring into *Canaan*, which of all earthly things hee must needs most desire, because it was the land of promise, the type of heauen, & also in that thou didst this, after that hee had led the people forty yeeres towards it.

g Dauid.

g And in the punishment of Dauid *and his house all his life long, and the fearefull iudgments on many of thine owne faithfull seruants:* h *Teach vs to conceiue aright of the vilenesse and danger of sinne hereby, that the least sinne of thy elect could neuer haue bee-*

g And the punishment vpon *Dauid* & his house for that one sin especially, that thy hand did so pursue him and his, all his life long; and so thy sharpe corrections laid vpon all other thy deareſt seruants registred in thy booke: h Lord, teach vs yet more rightly to conceiue the vilenesse of sinne by this one thing chiefly, that the least transgression of thine

h And chiefly [that vpon our Sauiour him selfe in his vnspeakeable torments.

thine Elect could not in thy diuine wisedome be ransomed, but by the vnspeakable torments of thine owne beloued Son the Lord of glory, taking our nature, to become a sacrifice to appease thy wrath, & to satisfie thy iustice. How thou didst powre out vpon him, the full vialls of thy wrath, to cause him to sweat drops of Blood, and to cry out, *My God, my God, why hast thou forsaken mee?*

ransomed, but by the sacrifice of thy own dear Son, and how thou didst powre out vpon him the full vials of thy wrath, to cause him to sweat the bloudy sweate, and to cry, My God why hast thou forsaken me?

3 Giue vs some true sense hereof, & withall this grace to keep a continuall remembrance of thy innumerable euils, which euery sin brings euen vpon vs & thy owne childrē, in our soules or bodies, goods, name, friends, or labours; vnlesse

3 Giue vs a cōtinuall meditation hereof, and of the innumerable euils which euery sin brings on thine owne children, vnlesse they bee preuented by speedy repentance.

3 To haue some sense of the innumerable euils which each sinne brings.

Vpon Gods own children.

Vnlesse they be preuented.

a especially how they depriue vs of Gods protection and prouidence, and all Power in Prayer, and many extraordinary experiments.

a *especially depriuing vs of all true comfort & power in prayer so long as we remaine therein without repentance, besides the losse of many extraordinary fauours, which we might certainely expect.*

lesse wee preuent them by speedy and vnfained repentance.

a Especially to consider how thereby we are left wholly destitute of thy protection and prouidence, and depriued of all comfort and power in praier, so long as we remaine therin; and also of many extraordinary experiments of thy bounty, which otherwise wee should finde.

4 To be able to cõprehend in some sort the greatnesse of our sin, and how it is increased by circumstances, being committed against
a The infinite God,
b Our high calling,

4 *Shew vs withall the hainousnes of our sinnes, and how they are increased being committed not only against thy glorious Maiestie, but also contrarie to our high*

Make vs able in some sort to comprehend the greatnes of sin, a by the infiniteneſſe of thy glorious Maiesty, against whom each sin is committed. b Shew vs how our iniquities are increased hereby also, that they are cõmitted contrary to our high calling

to

to bee Christians, and heires of thy kingdome, [c] and also against such abundant mercies, both ordinary aud extraordinary, [d] with so many and strong meanes to restraine vs; [e] besides sundry vowes and couenant renewed, [f] and that after mercy obtained, & pardon formerly sealed, vpon our promise of amendment.

calling, [c] *and against all thy abundant mercies,* [d] *with so strong meanes to restraine vs,* [e] *beside (o many vowes and promises of amendment,* [f] *and that after pardon formerly obtained and sealed vnto vs.*

c All mercies

d All meanes.

e Our vowes.

f After pardon obtained.

5 Open our blind eies to haue some light also of the multitude of our transgressions, how they are moe in number then the starres of heauen, [a] seeing they are euery breach of thy diuine will reueled vnto vs in thy blessed Word; and that not only in thought, word, or deed, but euen in omit-

5 *Grant vs some sight also of the multitude of our sinnes, how they are without number,* [a] *being not onely euery breach of thy commandements, in thought, word, or deed,* [b] *but euen in omitting any of the least*

5 To haue some sight of the multitude of our sinnes.

a Being euery breach of Gods Commandement in thought, Rom. 7. 7.

b Or in omitting the very least duty Gal. 3. 10.

part thereof, or not doing it with all our heart and ſtrength.

[c] Beſides *Adams* ſinne.

[c] *And beſides the fall of our firſt Parents, whereof we are all guilty by nature,* [d] *make vs to perceiue the corruption of our ſinneful natures,* [c] *whereby wee are ſo infected with ſin, that wee are inclined vnto euil continually, and vnable to think, much more to will any thing, but that which is ſinfull.*

[d] The corruption of our nature.

[e] Being wholly carried to euill.

Grant vs ſome feeling of the hardnes of our hearts, that we are ſo little

And the hardneſſe of our hearts.

omitting of any part thereof, or not doing it with all our heart, and all our ſtrength.

[c] And beſides the fall of our firſt parẽts wherby wee are all naturally become the children of wrath, and vnder thy curſe; [d] make vs to perceiue the corruption of our ſinfull natures receiued from thence, which as a leproſy doth wholly ouerſpreadvs; [e] wherupõ wee are ſo wholly inclined vnto wickedneſſe, that all the thoughts of our hearts are only euil continually; ſo as wee cannot of our ſelues ſo much as thinke, much leſſe will any thing but that which is ſinful.

Vouchſafe vs ſome feeling of the hardneſſe of our hearts, that we

are

are so little mooued, either at the hearing of so many iudgements, or the inioying of so many mercies to make any right vse of them.

6 Giue vs such a liuely, and continuall sense hereof, together with the feeling of our daily slips, wants, frailties, infirmities, imperfections, and noysome lusts, issuing from this filthy puddle of originall corruption in us, [a] that wee may bee weary of this body of sinne, [b] groning vnder the bondage of this our corruption, and sighing to be deliuered from it.

7 Shew vs also our most grieuous faults, not onely of our youth and ignorance, but those much more, which wee

mooued by thy iudgements or mercies to make any right vse thereof.

O giue vs such a liuely sense hereof, and of our daily frailties, infirmities and noysome lusts, flowing from this loathsome sinke, [a] that in the feeling of this bondage of our corruption, [b] wee may euer sigh, to bee deliuered therefrom.

7 Set before our faces also the grieuous faults of our youth, & much more those which wee haue

6 For a continuall sense of our daily frailties.

a Trauelling vnder them.

b Desiring to be deliuered, Rom. 7. 24.

7 That wee may see our most grieuous sinnes both before our calling and since.

committed since our high calling, contrary to our consciences, and [a] *chiefly those wherby we haue dishonored thee, to the reproach of thy Gospel, the grief of thy seruants, or to the hindering the saluation of any soule*

we haue cõmitted, since thou hast called vs by thy grace vnto so high a dignity, & conuinced our consciences. [a] Chiefly set euer before our faces our most haynous sinnes, especially if wee haue committed any scandalous sinnes whereby wee haue dishonoured thee, causing thy Gospell to bee euill spoken of; grieued thy children, or any way hindered the saluation of others.

[a] Chiefly those scandalous ones.

8 *Giue vs grace, that by all these we beholding the infinitenesse of our debt,* [a] *and our great miserie therby, may run continually to the fountaine of thy Sons blood which is open to all the house*

8 Open our eies, that by al these we may see what debters we are, and how unable to pay the least part thereof, but to lie in hell for euermore; [a] that we may cry continually with *Dauid, Lord, forgiue vs our sins, & blot out all our offences*; remember not our rebellions; wash

8 That by all these we may see what debters we are,

[a] And may be driuen to cry for forgiuenesse, and to runne to the fountaine of Christs bloud

vs

vs thorowly, purge and cleanſe vs; thus running euery moment to the fountaine of thy Sonnes bloud, which is open to all the houſe of *Iſrael*, for ſin and for vncleanneſſe.

9 And yet withall, that wee may not be vtterly ouerwhelmed by the vgly view of the multitude or loathſomneſſe of our tranſgreſſions, as though they could not bee pardoned, nor wee purged from them; comfort vs in this, that thy Sonnes bloud is of infinite merit; & al-ſufficient to waſh vs from all our iniquities, (though they were the moſt hainous ſinnes that euer were committed, yea although we had if it were poſſible all the ſins of the world vpon vs)

of Iſrael for ſin and vncleanneſſe, crying, Waſh mee thorowly from my ſinne, purge and cleanſe me.

9 And yet that the vgly view of them may not vtterly diſmay vs, as though we could not bee purged from them: comfort vs in the infinite worth and merit of thy Sons bloud, which is all-ſufficient to cleanſe vs thorowly, although we had all the ſinnes of the world vpon vs, ſo long

9 That wee may find comfort in all the ſufficiency thereof.

as wee can cry to bee waſhed therein.

10 To the end that wee may not bee deceiued in the forgiueneſſe of our ſinnes.

10 *And to this end, that wee may not bee deceiued in our imagination, ſeeing thou admitteſt none to this fountaine, but onely them that come in true faith, and vnfained repentance for all their euil wayes, reſoluing to liue a new life, and crying after this fountaine.*

To pray for true repentance and faith, which are the vnſeparable companions of forgiueneſſe.

Make vs able in the ſenſe of our vileneſſe by nature, and our particular ſins, to mourne bitterly when wee looke at thy

vs) ſo long as in a true feeling and ſorrow for them, wee can in faith deſire to bee waſhed therein.

10 But becauſe wee are all very ready to deceiue our ſelues, imagining that wee are waſhed, when we remaine ſtill in our filthineſſe; ſeeing thou neither calleſt, nor admitteſt of any to this fountaine, but them that come in true repentance for all their euill wayes; fully purpoſing amendment; and in a liuely faith in thy ſweete promiſes, deſiring to grow therein; Oh grant vs grace, truely to ſee our particular ſinnes, and the vileneſſe of them. Make vs able in the ſight of them, and the ſenſe of our eſta te

eſtate and danger by them, to mourne bitterly for them, looking at thy Sonne, whom wee haue pierced thereby.

11 Make vs ſo to hate and abhorre them, that being once purged in this Lauer, wee may be euer afraid of defiling our ſelues againe, by ſinning againſt that thy rich mercy.

a Helpe vs to trie both our Repentance, and faith, by the holy rule which thou haſt giuen vs in thy Law and Goſpell, that wee may know them to bee ſuch, as will abide the triall, and not hypocriticall; b and ſuch alſo as haue beene firſt wrought in vs by thy heauenly worke, & doe con-

Sonne whom wee haue peirced thereby.

11 *Giue vs hearts ſo to hate all ſinne, that we may bee afraid of euer defiling our ſelues againe, ſinning againſt thy moſt rich mercy.*

a *Helpe vs to try our repentance and faith by thy heauenly word, to be ſuch as are ſound,* b *and haue beene wrought in vs by thy bleſſed Word, and doe continually increaſe, which are certaine.*

11 To hate all ſinne, and to be afraid of defiling our ſelues againe.

a To try both our faith and repentance, by the Word, to be ſincere;

b And ſuch as haue beene wrought in vs by the Goſpell, and doe increaſe and grow.

uidences thereof.

12 That wee may continually examine and iudge our selues

12 *Grant vs grace to iudge our selues daily that we may not bee iudged of thee.*

continually increase and grow; which are the infallible euidences, that they are sound and sincere.

12 Giue vs hearts to bee daily examining, and iudging our selues, that we may escape thy iudgement.

13 To pray again for pardon of the sins of our Land.

a At the instant prayers of Gods seruants by the Blood of Christ.

13 *Remember vs also; we intreat thee againe, for our sinnefull land;* a *though euen the earth be corrupt, and the cry of the sins exceeding great, yet let the cry of vs thy children in euery corner, preuaile against the cry of our sinnes, that thy mercy may bee magnified in all.*

13 Wee entreate thee also againe for our sinnefull Realme, a to pardon all the fearefull prouocations thereof, and to bee pacified at the instant Prayers of thy faithfull Seruants; crying vnto thee in all places, by the Bloud of thy Sonne, which speakes better things then the bloud of ABEL. Let that cry still preuaile against the cry of our sinnes, that thy mercy may bee magnified

fied in all the world, and the innocent may ſtill deliuer the Iland.

As we forgiue them that treſpaſſe againſt vs.) And whereas thou (oh holy and gracious Father) haſt taught vs euer to pray to bee forgiuen, as wee forgiue them that treſpaſſe againſt vs, telling vs plainely, that if wee doe forgiue others for thy cauſe, thou wilt alſo forgiue vs, and contrarily, that if wee will not forgiue others, wee ſhall neuer be forgiuen.

the world.

As we forgiue, &c. *And as thou haſt taught vs to pray onely ſo to bee forgiuen, as wee forgiue others; aſſuring vs, that if wee doe forgiue, we ſhall bee forgiuen, and otherwiſe wee ſhall neuer bee forgiuen.*

Whereas we muſt pray to be forgiuen, as we forgiue

1 Change (good Lord) the wickedneſſe of our ſinnefull hearts, which are naturally and vſually moſt ſtrongly bent to malice and reuenge.

1 Change our hearts, which ordinarily are moſt vehemently carried vnto reuenge naturally.

To pray againſt all maliciouſneſſe, and deſire of reuenge.

And howſoeuer wee

And although

Y haue

a That though we hate the sinnes of the wicked, and reioyce in the execution of Gods righteous iudgements on them.

wee hate the manners and company of the wicked, and whatsoeuer is in them, whereby thou art dishonoured & prouoked, and reioyce in the execution of thy righteous iudgments, b *and pray daily for the confounding of al the wicked practices and deuices of the enemies of thy Church; yet grant that wee may seeke the saluation of all sorts in tender compassion,*

haue the manners and company of the wicked and whatsoeuer else is in them, whereby they dishonour thee, or shew themselues to bee thine enemies, and that wee reioyce in the execution of thy righteous iudgements, whereby thou getteſt thy selfe glory vpon the proud enemies of thy Church: b and although wee doe also pray daily for the confounding of all their wicked practices and deuices: yet Lord grant vs hearts to seeke the saluation of all sorts, in all loue and compassion, because wee know not whether they belong to thine eternall election.

b And pray for confounding their euil practices; yet that wee pray for, and seeke their saluation.

1 For them that are our enemies on

2 And for them that are our enemies, but vp-

2 Especially for them that are but our enemies vpon priuate respects,

giue

giue vs grace, that instead of seeking reuenge wee may pray earnestly for them, that they may see their sinnes, and haue their hearts changed, and so obtaine pardon.

a Make vs able to walke wisely towards them: and moreouer, vouchsafe that wee may seeke to pacifie them, by offering them reconciliation or full satisfaction, doing them good, or gratifying them by any kindnesse, so farre as may stand with their saluation, and the credit of thy Gospel, euen whē they hunger, to feede them, and when they thirst, to giue thē drink.

b Inable vs heereby to heape the coales of loue vpon their

n priuate respects, giue vs grace to pray earnestly for them, that they may repent, and obtaine mercy.

priuate respects, to pray their sin may be pardoned.

a *Make vs also to walke wisely towards them, and euer to seeke to pacifie them, by offering them full satisfaction, and doing them any good, so farre as may stand with their saluation, and the credit of the Gospell.*

v And that we may seeke to pacifie them, and gain their loue.

b *Inable hereby to hea-*

b To heape coals on their heads.

the coales of loue vpon their heads, either to gaine them to Christ, or leaue the more without excuse; [c] *and to seale vp to our selues a ful remission of all our sinnes thereby.*

[c] To get full assurance of forgiuenesse of our sinnes.

Leade vs not into temptation, but deliuer vs from euill.) *And seeing our deadly enemie seekes hourly to tempt vs to offend, to dishonour thee, and become his vassals, that thou mightest leaue vs into his hand to execute his malice vpon vs, and bring vpon vs*

Seeing Satan seekes continually by temptation to draw vs to sin, to prouoke the Lord against vs, and bring some euill vpon vs.

heads, as thou hast cõmanded, either to gaine them by our Christian kindnesse, or to leaue them more without excuse; [c] and to seale vp to our selues a most plentifull assurance of a full remission of all our sinnes thereby.

The sixt Petition.

LEad vs not into temptation, *but deliuer vs from euill.*) And seeing (Oh tender Father) that our deadly enemy seeks hourely by his temptations to draw vs to offend thy heauenly Maiesty, to dishonor thee, and to make vs his vassals to doe his will, so to strip vs vtterly both of thy protection & prouidence, and to cause thee to leaue vs into his hãd,

so

to bring vpon vs thy wrath, with all the euils following vpon sinne, whereupon our Sauiour hath taught vs to pray alwaies, *Leade vs not into temptation, but deliuer vs from euil:* 1 Good Lord leaue vs not vnto him for our sinnes, but open our eyes to see the danger wherein wee stand continually, and deliuer vs from him.

a And first shew vs our perill for the multitude of those damned spirits that range vp and downe day and night with a deadly malice, seeking to deuoure vs.

b Teach vs to know (O h holy Father) what their power is against vs, if thou doe not restraine it; that they are

all the euils which follow sin whereupon our Sauiour hath taught vs to pray.

Leade vs not into temptation.

1 *Open our eyes (good Father) to see our continuall danger, that so wee may escape his power.*

a *And first for the multitude of damned spirits, ranging vp and downe as roaring Lyons to deuoure vs.*

b *Teach vs to know that they are able to bring vs to as fearful sinsas euer were*

1 To pray we may see the danger we stand in each houre.

a For the multitude of damned spirits.

b For their power to tempt and destroy vs in a moment.

committed, also to destroy vs vtterly in a moment, with all that we haue, if thou giue them leaue, and doest not preserue vs.

able to bring vs to as fearefull sinnes, as euer they brought any of thy seruants vnto, and to destroy vs vtterly in a moment, both soules and bodies, with all that euer thou hast giuen vnto vs, if thou preserue vs not.

c Because of their subtilties.

c *Acquaint vs with their subtilties, in fitting their temptations to our particular estates & dispositions, which they know, by dogging vs euer, and taking their fitteſt aduantages. And also they wil solicite vs to those sins wherby they haue preuailed [illegible] against vs formerly.*

c Acquaint vs with their deepe subtilties, both in fitting their temptations to our particular natures and dispositions, to our conditions, callings and occasions, which they know perfectly; and how they alwayes dogge vs at the heeles, watching vs and their meeteſt opportunities; whereby they take their fitteſt aduantage to ouercome vs, as against *Eue* and *Dauid*. Chiefly how they will

Whereby they knowing our dispositions,

Marke, and take all aduantages.

at

at one time or other solicite vs to those sinnes, wherein wee haue beene formerly ouertaken, or wherby they haue most preuailed against thy deerest seruants.

Make vs euer to remember their craft in egging vs on by degrees, as first, eyther to yeeld to some smaller matters, which the world accounts no faults, but trifles, or too much preciseneſſe, as *Eue* to eye the forbidden fruit, and to reason with the Serpent about the temptation: or else in hardning vs, not to auoid the danger and occasions of the temptations, but thrust our selues into them carelesly without any warrant, neglecting the calling laid vpon vs; as *Da-*

or against other thy dearest seruants.

Cause vs to remember, how they vse also to draw vs on by degrees. As first to yeeld to some smaller matters; which are accounted no offences; or to thrust our selues carelesly, or without warrant, into the danger and occasion of temptation, neglecting the calling laid vpon vs, as Dauid *to lie idely on his bed in the afternoones, and*

To solicite vs to those sins wherein they are most like to preuaile, drawing vs on by degrees to yeeld first to smaller matters which the world accounts no sin,

Or not to auoide the occasions of temptation, or neglect our calling.

to satisfie the pleasures of his eyes, in stead of looking to the affaires of his kingdomes.

d For their innumerable allurements and baits of this world, which they proffer.

d *Make vs able to consider how they haue all the baites of the world, both the credit, riches and pleasures thereof, which they euer hold forth, and proffer vnto vs if we will follow their aduice.*

uid to lye idely on his bed in the afternoones, following the pleasures of his eyes, in stead of looking to the great affaires of his kingdome.

d Make vs able, yet more fully to conceiue of our perpetuall danger, through their innumerable allurements and baits to deceiue vs, both of the credit and estimation of the world, with the riches and pleasures thereof; which they euer hold foorth and proffer vnto vs, if we will follow their perswasions.

e For their threatnings if we will bee so carefull as to make conscience of each of Gods commandements;

e *And otherwise prepare vs to looke for threatnings, not onely of the losse of al these, but also of all consorts, with hatred, dis-*

e Prehare vs to looke for their threatnings, not onele the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace, and reproch of the world, with depri-

ving,

uing vs of all comforts, the losse of our goods, with many other euills, at the hands of malicious men; if wee will bee so strict as to make such a conscience of euery one of thy commandements, as that wee will not doe the least thing forbidden, nor omit the least dutie commaunded vs.

grace, and many other euils which we must suffer from malicious men, if wee will make such a strict conscience of al our waies, to the very least duty that thou hast commanded.

6 And whereas wee are ordinarily secure in an ouerweening of our owne strength and ability to resist Satan; Shew vs (O Lord) euen in our hearts, the vilenesse of our corrupt nature, which is euer ready as a bond-slaue of Satan, and a traytour against our selues, to conspire with him presently to our vtter perditi-

6 And whereas we are ordinarily secure in ouerweening of our own strength Shew vs, O Lord, the vilenesse of our corrupt natures, which are euer ready to conspire with Satan to our vtter perdition, and to swallow euery baite

6 To see our danger for the vilenesse of our nature ready to conspire with them.

And to swallow euery baite.

which he laieth for vs, without any feare of danger.

Without all strength to resist.

Inable vs to feele that wee haue no strength to resist, more then thou reachest forth thine hand to helpe vs

7 For Gods displeasure, to leaue vs into their power for our security.

7 *Reueale vnto vs also the danger which we stand in continually from thy glorious Maiestie, lest thou shouldest leaue vs up vnto the power of the Tempter, and of our owne corruption; to awaken vs from our security, &*

dition, and as ready to runne after and wallow euery one of his deadly temptations, as euer fish the bayte.

Make vs able to feele that we haue no strength in the world to helpe our selues (but all against our selues,) against him, more then that thou graciously reachest forth thine hand vnto vs, strengthning and deliuering vs.

7 And herein wee pray thee also to reueale vnto vs that great danger which wee stand in continually from thy glorious Maiesty, seeing we haue no warrant of protection, or any ayde from thee (but rather iust cause to feare, that thou shouldest giue vs vp wholly into the power of

of the Tempter, and our own corruption) longer then that we make conscience to obserue thy watch, walking carefully in euery one of thy Commandements, and that wee doe vse diligently euery meanes of grace auoiding as wanly each least occasion of temptation.

for our neglect of thy watch, and careleſſe vſing the meanes of grace; or not least for tempting thee, in or auoiding carefully each least occaſion.

8 And moreouer, let vs neuer forget how the subtill Tempter in all his temptations vseth all his cunning to hide all this danger, with the vglinesse of sinne, and the misery that hee knoweth it will bring vpon vs; shewing ondly the faire side of it, as the safety, credit, pleasure, or gaine, which we shall get by it.

8 *Moreouer make vs rightly to consider how the tempter in all his temptations hideth the danger and vglineſſe of ſin, ſhewing onely the faire ſide of it, that is, the imagined good that wee ſhall get thereby.*

8 For Satans cunning in hiding al this danger, and the vglineſſe of sinne.

Shewing vs the faire side of it what wee shall gaine by it.

Shew vnto vs also how

How he chuſeth the ſubtil-

And vsing the fittest instruments to effect his purpose.

lest and fittest instruments to serue his purpose, as the counsell or example of men of chiefest reputation, somtimes changing himselfe into an Angell of light.

how he vseth the fittest instruments to perswade vs hereunto; as the counsell or example of the wisest, learnedst, or wealthiest, and of chiefest reputation, and somtimes of those who haue a name for godlinesse, so changing himselfe into an Angell of light.

Neuer comming like himselfe to tempt. Whereby hee deceiues all the world; And often times deceiues Gods own children, making sin to seeme no sin.

Finally, how hee neuer commeth like himselfe, whereby hee deceiues all the world, and oft preuailes with vs, euen owne children, at least to presume to sinne, because thou art so mercifull.

Finally, make vs to remember how hee neuer commeth like himselfe, (vnlesse to driue poore soules into vtter despaire) whereby hee not onely deceiues the world, but euen vs thy children, either to make vs thinke sinne to bee no sinne, or at least to presume to offend, becausse thou art so mercifull, or for that thou doest not punish presently.

2 Cause

2 Cause vs (Oh good Father) to keepe a continuall and freshre membrance hereof, & withall of that fearefull misery which we hale vpon our heads by euery sinne; especially the wound of conscience, which no creature was euer able to beare, and which will certainly come vpon vs vnlesse it bee preuented by speedy repentance.

a And howsoeuer the reprobate and the vngodly may wallow in their filthinesse, and yet seeme to bee more free from punishment than any other, because thou reseruest them from hel, & therefore fattest them for the day of slaughter; yet make vs to know that thou wilt not let any of vs thy chil-

2 *Good Father, set before vs a continuall view hereof, & of the sundry euils which by euery sinne we hale vpon our heads, especially the wound of conscience, which will certainly come on vs, vnlesse it be preuented, and which none can beare.*

a *Make vs to know, that howsoeuer Reprobates may wallow in their filth; and escape vnpunished here, being reserued for hell, and fatted for destruction, yet thou wilt not suffer any of vs thy chil-*

2 To pray we may haue a continuall remembrance of the seueral miseries of each sinne.

Chiefly of the wound of cõscience, which none can beare.

a That although wicked men escape here, who are reserued for hell, the Lord yet will not suffer vs so.

dren, who haue begun to make a more sincere profession of thee, to commit the very least sinne, but wilt make vs feele the smart of it, vnlesse wee preuent thee speedily by repentance. And this [b] especially whē our sinnes are hainous or scandalous, thou wilt doe openly.

[b] Especially when our sins are scandalous.

[c] Thou, O Lord, wilt not suffer thy selfe to be dishonored by vs, nor haue vs condemned with the world; and thou wilt haue the wicked to see therin thy hatred against sinne, and what

[c] Because hee will not bee dishonoured by vs, nor let vs be damned: And that the wicked may see his hatred against sinne, and what remaines for them for euer.

children (who haue specially giuē vpour names to thee, to make a more sincere profession of thy Gospell) to commit the very least offence, but that thou wilt surely make vs feele the smart of it, vnlesse we preuent it presently by vnfained repentance: & that thou wilt doe [b] openly, when our faults are hainous, or to the offence of others.

[c] Cause vs to remember, that thou wilt neither be dishonoured by vs thy children, nor let vs bee condemned with the world, but wilt surely correct vs, to let all the wicked see with what a perfect hatred thou hatest all iniquity, when thou dost punish it so seuerely in

sinne

thine owne children, and what plagues remaine for them eternally.

3 Yea (Oh gracious Father) make vs to feare alway, leſt thou ſhouldeſt leaue vs neuer ſo little; and to ſuſpect all our waies. Let vs neuer forget that Satan carries a more deadly hatred againſt vs, who are eſcaped from his tyranny, then againſt any other people of the world, and therefore ſeekes euery houre to prouoke thee againſt vs, to leaue vs in his hand.

a Hee knowes that our falls will more cauſe thy glorious Name to bee blaſphemed, and harden moe to vtter perdition, than the ſinnes of any other. Giue vs a continuall remembrance

plagues remain for themſelues for euermore.

3 Yea, (Oh holy Father) cauſe vs to fear alwayes leſt thou ſhouldeſt leaue vs neuer ſo little, and to ſuſpect all our wayes, in as much as Satan more maliceth vs, then any other of the world, & therefore ſeeks hourly to prouoke thee to leaue vs into his hands.

a For that our falls will cauſe moe to blaſpheme, hardening them to perdition, than the ſinnes of any other, where-

3 To pray we may feare alway, leſt God ſhould leaue vs neuer ſo little, becauſe of Satans moſt deadly malice againſt vs, who are eſcaped from him.

To Prouoke the Lord againſt vs.

a For that our fals will more diſhoner him, and harden moe to perdition than any other: whence ſo many of

Gods worthieſt ſeruants haue receiued ſuch grieuous foyles.

vpon ſo many of thy worthieſt ſeruants haue receiued ſuch grieuous woũds the ſcars wher-of they haue carried to their graues, to the blemiſhing of their profeſsion the griefe of themſelues and all the godly.

brance how many of thy worthieſt ſeruants, through his continuall dogging them, haue at one time or other receiued ſome grieuous foiles and wounds, the ſcarres whereof they haue carried with them to their graues, to the blemiſhing of their profeſſion, and wounding their conſciences, with the griefe and ſhame of the godly, and inſulting of the wicked.

4 To learne to watch and pray as the remedy againſt all temptation.

4 And therefore as thou haſt giuen vs this only remedy, to watch & pray that wee enter not into temptation, ſo make vs able to keepe that thy watch.

4 And therefore as thou haſt taught vs this as the principall remedy againſt euery aſſault of the enemy, to watch and pray that wee enter not into temptation; ſo make vs alwayes able to obſerue this thy watch, which thou haſt

ſet

ee before vs, and to learne to bee better acquainted with our owne selues and our estates.

a Teach vs to know our particular infirmities, and wherein we are weake, that wee may put on daily the compleate armour, chiefely the shield of faith, and brestplate of righteousnesse, to saue vs from his fierie darts.

b Make vs to haue thy holy VVord euer in readinesse against euery temptation; which is the sword of the Spirit, able vtterly to vanquish him, and put him to flight: that beeing strengthened by thy holy Spirit, obtained by continuing in instant prayer, wee may bee able to stand fast in the euil

z day,

a *Teach vs by it to bee better acquainted with our selues and our particular infirmities, that wee may alwayes weare the compleate armour, chiefely the shield of faith.*

b *Make vs to haue thy word euer in readinesse against euery temptation, which will put Satan to flight, & beeing strengthned by thy Spirit, we may be able to stand fast in the euill day, and get the conquest*

a To be better acquainted with our weaknesses: To put on the compleat armour, chiefly the shield of faith.

b And to haue the word euer in readinesse. That strengthened by thy Spirit, and continuing in prayer, wee may stand fast

c And preserue our selues without any grieuous wounds, vntil we haue gotten the final conquest.

without any grieuous woūds to thy greater glory, and our owne greater honour in the heauens.

day, and to finish our course, vntill wee haue gotten the finall conquest without any grieuous wounds, or foyle; to thine euerlasting glory, and our owne greater triumph and honour in the heauens.

5 That wee pray not against all temptation.

But only that in them wee may ouercome.

So to receiue the crowne of glory in the end.

5 Wee doe not pray against temptations altogether, knowing the profit that wee doe reape thereby; but that wee may endure them, fighting valiantly, and conquering, vntill thou hast set the Crowne vpon our head.

5 VVe doe not pray that wee should not bee tempted at all, for thou hast taught vs to account it exceeding ioy, when we fall into diuers temptations, knowing the good that comes thereby; but that we may endure temptation, fighting valiantly, and ouercomming, that when we are tried, we may haue the crowne of glory set vpon our heads.

The Conclusion.

For thine is the Kingdome, power and glorie for euer and euer. Amen.)

We haue bin bold (Oh gracious Father) to beg all these things from thy heauenly Maiesty, 1. Because all Kingdome, power and glory belong onely to thee.

2 We doe also hereby acknowledge frankly, that whatsoeuer good things wee enioy, wee haue receiued them all from thy rich & fatherly bounty: and are certainly assured, that as thou hast bidden vs to pray thus, so thou wilt grant vs all these things which wee haue begged in thy Sonn's name, and whatsoeuer else is good for vs, euē aboue all that

For thine is the kingdome &c.) *We haue been bold to beg all these things of thee, (Oh holy Father)*

1 *Because all kingdom, power and glory are onely thine.*

2 *We doe acknowledge that wee haue receiued al from thy heauenly bounty; and are assured that thou hauing bidden vs to pray, wilt grant vs all for thy Sonnes sake, and whatsoeuer else is good for vs, so farre as that bee for thine*

We haue begged all from me Lord.

1 Because all kingdome, power and glory are his.

2 And we haue receiued all from him.

· Because he will grant vs all good things aboue all that we can aske.

so farre as is for our good.

owne glory, and the good of thy people.

a Seeing hee guideth and ouer-ruleth all things to serue hereunto;

a For thou (Oh Father) art absolute Lord and King in heauen and in earth, and doest dispose, guide and ouerrule all things, as shall make most for thine owne glory, and the greatest good of vs thine obedient subiects and children, b and because thou hast assured vs that asking thus in faith, wee shall receiue:

b And hath assured vs, that asking in faith we shall haue.

c That wee may set forth the glory and happinesse of his kingdome

c These things therefore wee waite for at thy hand knowing that thou wilt grant them in

wee are able to aske; so far as shall bee for thine owne glory, and benefit of thy people.

a For thou (Oh Father) art absolute Lord and King in heauen and in earth, & doest by thy mighty power and wisedome, dispose and guid all things, ouer-ruling the very counsels and rage of all wicked men and diuels, as shall make most for thine own glory, and the greatest good of vs thine owne obedient subiects and children, b and hast assured vs, that asking thus in faith, wee shall receiue.

c These things (Oh Father) we waite for, being certaine that thou wilt grant them in thy due time, that wee may set forth by good expe-

rience

rience the glory of thy dominion and power, with the happineſſe of thy Kingdom to all ſucceeding ages : [d] whereunto wee doe heereby binde our ſelues all the dayes of our life, and to liue as the loyall ſubiects of this thy Kingdome, to thine euerlaſting glory ; [e] and ſo returne al poſſible thankes, praiſe and dominion to thy heauenly Maieſtie, ſaying euer, Amen.

Bee it ſo (Oh Lord, holy and true) as we do fully beleeue that it ſhal through thy beloued Sonne.

[f] Euen ſo, Amen, Amen. Come, Lord Ieſus, come quickly.

thy due time, that wee may ſet forth the glory of thy dominion, liuing as thy loyall ſubiects, [d] *to which we hereby binde our ſelues for euer;* [e] *and ſo returne al poſſible thankes and praiſe to thy heauenly Maieſty, ſaying euer, Amen.*

Be it ſo (Oh Lord, holy and true) as we fully beleeue it ſhal bee through Ieſus Chriſt.

[f] *Euen ſo, Amen, Come Lord Ieſus, Come quickly.*

[d] Whereunto wee binde our ſelues, and to liue as his ſubiects all our daies;

[e] And ſo returne all thankes, ſaying. Amen.

[f] Euen ſo, Lord Ieſus.

AN HVMBLE CONFESSION OF SINNES FOR THE Morning, for priuate families, or persons, in this or the like manner more shortly.

Ye that are the Lords remembrancers (especially to whom he giueth more opportunitie) vouchsafe to offer vnto him daily one quarter of an houre morning and euening, for a sweet sacrifice in true feeling and faith: and you shall in due time behold his glory, and enioy the felicity of his chosen.

Lord most holy and most glorious, before whom the Angels fall vpon their faces, at whose appearing all the vngodly and impenitent shall cry vnto the mountaines to fall vpon them, and to hide them from thy presence; though infinite in piety to all, who can with bleeding hearts come vnto thee, confessing their vilenesse and can humbly begge pardon, by a true faith, laying hold vpon thy mercy offered to euery Repentant Sinner in Iesus Christ: We, sinnefull dust and ashes, dare not of our selues lift vp our eyes to Heauen; yet through thy

You may abridge, omit, or put off any art, if leisure permit not, vsing onely so much, as you take most necessary for the present time.

deare

deare Son we come vnto thee, according to thy commandement and promise, freely acknowledging, that we are lesse then the least of all thy mercies; and therefore vtterly vnworthy of this inestimable fauour to bee thy children, and fellow-heirs with Christ Iesus, that but suffering a little heere with him, we should also raigne with him for euermore. And much more vnworthy are we, that wee should enioy herewith so many other blessings; not onely publike, as thy Gospell, our Prince, peace, so wonderful deliuerances, such preseruation, with all our prosperity, but also priuate in our soules & bodies, in our goods friends, good name, and labours. For wee haue not laboured as we ought, to expresse our thankfulnes, in walking before thee, as becommeth thy children, nor yet had such affections towards thy Maiestie, thy heauenly VVord, ordinances and people, as thy children should.

VVe haue beene so far off from being zealous for thy glory, by seeking which way to honor thee most in our whole liues and conuersations, and to set forth thy praises, before al others, or of being ful of indignation for al the prouocations whereby thy Spirit is grie-

ued continually, as that we haue not yet soúd ly laid to heart the dishonours done to thee euery day by all the wicked and vngodly: much lesse haue we had our soules troubled for all the abominations committed daily with a high hand to anger thee; chiefely by those, who wallowing in sinne, doe make a profession of impiety, scorn thy threatnings, and all who truely feare thy Name. VVee haue not trembled for our fearefull abuse of all thy mercies, thy long forbearance, manifold forewarnings, and namely, how thou so lately pluckedst vs out of the very fierie fornace, not for that in steed of repenting, we haue beene generally more hardened, and thereby haue prepared a further way to thy wrath, so as we may wonder at the riches of thy mercy, in sparing vs vnto this day.

VVe confesse withall (oh Lord) that wee haue not been humbled for our owne cause, although wee haue not felt Iesus Christ to raign in our hearts, nor any earnest hungring after his righteousnesse, but our sinnes rather to beare the sway in vs. And for others, albeit we haue seen Satan to preuaile wonderfully, seeking to set vp his throne euery where; in an increase of all profaneneſſe and iniquity, destroying

destroying all true power of godlines, diuiding the hearts, and weakning the hands of all that desire to yeeld a cheerefull obedience vnto thy Gospell, whereby the ruine of thy Kingdome is fearefully threatned; yet wee haue not cryed vnto thee, to take from amongst vs the causes thereof. We haue not mourned, either for the smal number of faithfull watchmen tenderly seeking the saueing of all thy people, nor for the multitude of those who seeking themselues, suffer Satan to spoil at his pleasure, neuer regarding the cry of the bloud of *Abel*. Little care haue we had to saue our owne soules, much lesse the soules of others, by vsing all holy meanes of admonition, exhortation, ensample, and whatsoeuer els ordained to the same end; no not so much as for the sauing of our kinsfolks and friends, with those who are committed to vs, but haue said in our want of care, Am I my brothers keeper? VVee haue not knowne what an honour and happinesse it is to be thy subiects, much lesse haue we reioyced in it, striuing to increase daily in all dutifull obedience, crying, *Come, Lord Iesus*: Hasten vnto vs thy Kingdome of glory; LORD increase our weake faith: beeing euer afraid

atraid of ſliding backe from thee, or leſt we ſhould not bee found faithfull to the death, vntill we haue the crowne of life.

And for glorifying thee, labouring to doe thy diuine pleaſure ſo cheerefully, wiſely, faithfully, and zealouſly as the Angels in heauen, Oh Lord, how negligent and careleſſe are we euen in ſeeking to know it, and much more in the execution of it, in any ſuch ſort; when the holy exerciſes of thy Religion are vſually a wearineſſe vnto vs; and wee finde ſuch a drowſines in our performance of them and our ſelues to profit ſo little by them, as that we haue commonly iuſt cauſe to hang downe our heads for ſhame, in remembrance therof. And when in ſtead of making this our meate and drinke, ſo to doe thy moſt holy will; it is rather our meate and drinke to follow our own euill waies and luſts, to whatſo euer thing our corrupt hearts doe carry vs.

So far alſo are we off from ſubmitting our ſelues to thy fatherly corrections, yea from ſeeking to know the meaning of thy rods, what thou wouldeſt haue vs to amend or to doe by them, and from ſeeing thy loue in them; and much more from taking vp our croſſes cheerfully, and bearing them ioyfully

for thy sake; that if thou crosse vs but little in any thing contrary to our corrupt hearts, we vsually breake forth, if not into open impatiency, yet at least to secret repining or griuing carnally: that we may wonder at thy goodnesse, that thou dost not cast vs off vtterly, or deale most seuerely with vs. And finally, so impatient are we through our vnbeliefe, to tarry thy leisure, either for effecting the good which we desire, or remouing the euils which we feele or feare, that we are ready ordinarily to vse some vnlawfull meanes, in stead of waiting thy good pleasure in the way of righteousnesse.

Moreouer, whereas without the comforts of this life, we can neither seek thy glory, nor thy Kingdome, nor yet attend the doing of thy heauenly wil, but should be most miserable, if in thy fatherly prouidence thou shouldest not minister to all our necessities, and also protect and preserue vs; and therfore thou hast taught vs to cry vnto thee euery day, *Giue vs this day our daily bread*, we (oh Lord) feele our selues vtterly vnable thus to cal vpon thy holy name, in any true feeling of our naturall misery, or in faith in thy promises; we are so blinde, as that we cannot see the

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right meanes to ſerue thy diuine prouidence; and when we haue the meanes, yet are wee altogether vnable to vſe the ſame, ſo as to get one morſell of bread, or to bee nouriſhed by it, without thy ſpeciall bleſſing. And albeit we know all this, and that we are not worthy of ſo much as the leaſt crumme of bread, yea and that without Chriſt wee are meere vſurpers of all that wee haue, & euery creature accurſed to vs; and doe likewiſe ſee thee daily reaching vnto vs, as from heauen, al the good things that we enioy, yet can we not ſo much as acknowledge aright thy goodneſſe, almoſt in any of them; much leſſe giue thee the praiſe due vnto thy heauenly bounty for them. Hereupon it is, that we are ſo ſeldome truely content with our eſtate, reioycing in thee for it, as we ought; but ſo ready to ſtagger through vnbeliefe, when thou withdraweſt any one of the meanes from vs: yea that we are ſo gripple and full of carking cares, ſo vnable to vſe appointed meanes in repentance and faith, and to commit the bleſſing to thy Maieſty: and which is much worſe, and makes our ſinnes more hainous, when thou beſtoweſt theſe good things on vs, wee ſeldom or neuer imploy them as wee ought;

that is, in such sort as they may make most vnto thy glory, the furtherance of thy Gospell, the good of thine owne people, with the holy ends for which thou hast ordained them and committed them vnto vs: but vsually we turne all, to the seruing of our owne carnall lusts and ends; being without all bowels of compassion towards our poore brethren, either to shew thereby the thankefulnesse that we owe vnto thy Highnesse, or our loue to Iesus Christ in his members; be they hungry thirsty, sicke, or in prison, or whatsoeuer misery lye vpon them, we seldome or neuer inquire into their estate.

And though these and all other our sinnes, heaped vp in all the course of our life, stand as walls between thy Maiesty & vs, hindring good things from vs, bringing on vs innumerable euils, and aboue all, indangering vs of thine eternall wrath; yet wee cannot either see the hainousnesse of our sinne, no not by those dreadfull punishments which thou hast in all ages inflicted on sinners, and set before our faces in the holy Scriptures for ensamples: nor haue any true sense of the innumerable euils which waite vpon our sinnes, without speedy and vnfained Repentance,

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eſpecially how they depriue vs of the aſſurance of thy fauour, and al the benefits therof. We are vtterly without conſideration how theſe our ſinnes are increaſed, and made more hainous, by the endleſſe mercies daily beſtowed vpon vs, and by ſuch ſtrong meanes as thou vouchſafedſt to reclaime vs by: or how we multiplie them in thoughts, words, and deedes, euery one according to the corruption of our owne wretched hearts, drinking iniquity like water. Wee cannot be humbled as we ought, no not in feeling of our moſt grieuous ſinnes, looking at our Sauiour whom we haue and do pierce by the; much leſſe can we mourne in the daily ſenſe of our corruptions and wants, being driuen to be alwaies cleanſing our ſelues in the fountaine of his blood. And in ſtead of iudging and condemning our ſelues, we are alwaies ready to cenſure and condemn our brethren, for euery ſlip; yea to ſeeke reuenge for each ſmalleſt matter, and can hardly be brought to forgiue much leſſe to ſeeke to reſtore them by the Spirit of meekeneſſe, or to reconcile our priuate enemies, by doing vnto them al Chriſtian duties, and ſo by all meanes to ſeeke the ſauing of others, that they may obtaine forgiue-

giueneſſe with vs.

And albeit Satan ſtands alwaies at our right hand, to hinder vs from all good that we ſhould doe, and by our new ſinnes continually to prouoke thee againſt vs, both to ſtrip vs of all thy bleſſings, and to bring al euils vpon vs; yet we cannot cry, as we ought, to be ſaued from him & his temptations. We cannot ſo much as ſee the danger in which we ſtand through the multitude, power, and ſubtilty of our ſpirituall enemies; much leſſe can we eſpie and be afraid of their baits, nor yet know the vileneſſe of our ſinfull natures running after Satans allurements, and conſpiring with him to our vtter perdition: neither can we conſider how he ſhewes vs only the faire ſide of ſinne, and chooſeth the fitteſt inſtruments for his purpoſe to deceiue vs. We are not poſſibly able to keepe a remembrance of the whips which follow after our ſinnes, and how thou wilt certainely make vs (though we be thy deareſt children) to feele the ſmart of them, eſpecially if they be againſt our conſcience; becauſe thou wilt not haue vs condemned with the world, nor be diſhonoured by vs of all other. VVe forget his deadly malice againſt thy beſt ſeruants, how few haue,

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or doe escape to the end of their liues, without some grieuous wounds. We finde it almost vnpossible to bee rightly acquainted with our grossest sins, & therfore much more with our innumerable weakenesses, so that through our corruption we doe not, neither can wee watch against the first motions, thoughts, and occasions of sinning against thee, as thou our Lord and Sauiour hast warned vs; nor yet can we be euer preparing and buckling on our armour, that wee may stand fast against him in the euill day, to preserue our selues, vntill the conquest be gotten, and we crowned; but we are as the Disciples, drowzie and secure, and in extreme danger to be lulled fast asleepe, in the greatest perill, when we are ready to bee vtterly swallowed vp.

Therefore (oh most gracious God, and in Iesus Christ our most tender Father) wee renouncing our selues, doe flie to the throne of thy mercy, beseeching thee to enlighten our blinde mindes, euer to behold our vilenesse, in these and all other our sinnes both original and actuall, and so to touch our hearts, that we may acknowledge and bewaile our wretchednes, euen for the body of sinne which

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is in vs: and withall, that wee may lay such liuely hold vpon Iesus Christ our Lord & Sauiour, to be so washed in the fountaine of his bloud, as we may be without spot, and all our sins buried in his graue, as that they may neuer rise in iudgement to condemne vs, accuse or hinder any mercy from vs: And moreouer, to be so clothed with his perfect righteousnesse, as to be truely glorious in thy eyes; yea so sanctified by thy holy Spirit, that there maybe a change in vs thorowout, both in our selues and in our whole conuersations. And thus hereupon we humbly intreat thee, that the light of thy countenance may so shine vpon vs, that wee may haue such a sweet sence of thy fatherly loue and fauour, as to make vs to reioyce in thee more then euer wee haue done: That wee may bee euery day more filled with contentation and delight in thee, increasing in our loue to thy Maiesty, to thy ordinances and people, in zeale for thy glory and Kingdome; full of life and cheerefulnesse in accomplishing all thy good pleasure: and submitting our selues to thee onely, and thy gracious direction in all things; and so may approue our selues to bee truely thine owne, hauing all the infallible

markes of thy deare children: That so thou beholding our childlike obedience, mayest delight to goe before vs, & to lead vs by thy word and Spirit, yea by the visible tokens of thy prouidence, protection, direction & blessing; and so strengthen & enable vs to watch and stand fast against our own sinnes and corruptions, yea against Satan and all his subtilty, malice, power and instruments, that we may goe on, through oft wrestling and weeping through our infirmities, yet more then conquerours, through that Blessed one, in whom thou hast loued vs. And that we may euer principally ayme at those very ends, the aduancement of thy glory, the inlarging of thy Kingdome and people, in performing al thy heauenly will; that wee may neuer faint nor shrink, vntil we haue finished our course and approued our selues thy children indeed and that we shall fully behold and enioy thy kingdome, power, and glory for euermore: And that in the meane time hauing a confident expectation, crying, *Come, Lrrd Iesus*, we may bee euer prepared to stand firme with thee, and for thee, for thy truth & people; able to beare the reproch of al the vngodly as a crowne vpon our heads, and bee amongst them

them that are as the chariots and horſe-men of Iſrael, for the ſauing of our Nation and the Churches of Chriſt, and that thou mayeſt turne away thy plagues which the ſinnes of all ſorts haue ſo long deſerued.

And to this purpoſe, as we intreate thee for the whole Church, to gather forth thine elect both of Iewes and Gentiles, that there may be an end ſpeedily of theſe dayes of ſin; ſo wee beſeech thee to raiſe vp Kings and Queenes, for nurſing fathers and nurſing mothers to thy poore Church. More particularly we pray vnto thee, for all Chriſtian Churches and Realmes, that thou wilt ſtay the rage and fury of Satan and Antichriſt, thinke vpon the miſeries of thy poore people, ſanctifie their afflictions to bring them to vnfained repentance; that thou mayeſt take their cauſe into thine owne hand, and that the zeale of the Gentiles may prouoke the Iewes, and ſo all thy Iſrael may be gathered. And [more ſpecially wee intreat thee for theſe vnder the Dominions of our dread Soueraigne: that it may pleaſe thee to open all our eyes, and to prepare our hearts, that all ſorts of vs (ſeeing thy heauy hand vpon our brethren abroad, and how our ſins are increaſed, aboue

the sinnes of al former ages, as our light, with thy mercies and forewarnings haue beene greater, and wee neerer the vtter destruction, and yet reserued in thy infinite compassion; to try if we would at length repent, and bring forth fruits beseeming (thy Gospell) may meete thee with intreaty of peace, in fasting, weeping and mourning. Stirre vp chiefly the hearts of all thy faithful remembrancers, that they with holy *Moses* may fall vpon their faces, and step vp into the breaches, euer holding vp their hearts and hands, that as thou hast so long dwelt amongst vs, nourishing and preseruing thy poore Church, so thou wilt continue thy wonted mercies; and that wee may be as *Canaan* in her beauty, turne away the plagues which our sins deserue. ☞ Harken not, &c.

See the short prayer in the end for our Realme and the Church in them at these words, Harke not ☞

A thankesgiuing for priuate **Families** *or persons for the euening, to be vsed in this manner, or the like, more shortly.*

OH Lord God, infinite in mercy, and endlesse in compassion: as in the morning we were desirous to offer vnto thee the sacrifice of a contrite heart, in the humble confession

feſſion of our ſinnes and vnworthineſſe; ſo now are we here preſent to offer our euening ſacrifice of praiſe and thankeſgiuing, for all thy goodneſſe and mercies towards vs poore miſerable ſinners. And chiefly for that thou haſt ſet thy loue vpon vs, ordained vs to bee heires of thy Glory, when there was no more cauſe of loue in vs, then in thoſe whom thou haſt ordained for their ſinnes, moſt iuſtly to be caſt into endleſſe perdition. That thou haſt created vs men and women, when thou mighteſt haue made vs toades or ſerpents; and alſo haſt redeemed vs from hell and damnation, & that by the bloud of thine owne Sonne, when wee were vtterly fallen from thee by the ſinne of our firſt Parents; that all the Creatures in heauen and Earth could not haue payed our ranſome. That thou haſt alſo called vs effectually quickened vs beeing dead in our ſinne, begunne in vs thy worke of grace, made vs thy children by adoption, ſealed vs by thy Spirit againſt the day of glory, ſet vs and kept vs in the way of life; made thy couenant with vs, and giuen vs the aſſurance of all thy ſweet promiſes, and that thou wilt bee our GOD for euermore; and this

when we were thine enemies, bondslaues of Satan, children of wrath, and in state of endlesse woe and condemnation. And that thou hast moreouer vouchsafed vs to be borne, and to liue in the shining Light of thy glorious Gospell, and in the daies of peace and prosperity, vnder such as thou hast made nursing fathers and nursing mothers to thy Church; whereas thou mightest haue left vs vnder the darknesse of Popery, and the tyranny of Antichrist, in all afflictions and misery. Yea that thou hast granted vnto vs such deliuerances and preseruations, so wonderfull, and euen so miraculous, as thou neuer granted'st greater to any other people; as when thou didst so visibly fight for vs from Heauen, & madest winds and waters to take vengeance on the proud enemy. When thou disappointedst the bloudy rage of their long-expected day, in bringing in and setting vp thine Annoynted seruant, our dread Soueraigne, in such an vnexpected and admired peace. And aboue all, when thou sauedst vs & thy Churches, pluckingvs out of the fiery Furnace, euen as it were by his hand alone, when thou mightest most righteously haue left vs, not onely to haue beene consumed at once, which had beene

lesse;

leſſe; but haue giuen vs vp to as great miſeries as euer thou diddeſt *Iuda* in her captiuity, and as thou mayeſt ſtill for all our iniquities, doe vs moſt iuſtly. And beſides all theſe, for that thou haſt vouchſafed vs withall ſo many priuate bleſſings: as peace in our ſoules, when thou mighteſt haue left vs vp vnto continuall horror of conſcience for our ſinnes, and to the power of Satan; and thou haſt granted vs health, ſufficiency of the things of this life, many kinde friends about vs, our good name and credit to be preſerued, & thy bleſſing on our labours: wheras thou mighteſt haue ſmitten vs, to haue lyen continually bedrid, tormented with moſt lothſom diſeaſes and ſores and as poore *Lazarus*, to haue begged out bread from doore to doore, yea to haue lyen without the ſtreets, hungry, thirſty, naked, or in priſon (like as thou haſt done many as good as our ſelues) deſtitute of all friends, in the midſt of cruell enemies, odious to all, our name rottenneſſe, and we accurſed in all the labour of our hands. And which is yet more then all theſe, that thou ſhouldeſt continue all this kindneſſe vnto vs, notwithſtanding all our vnthankfulneſſe, our great impenitency, and the hardneſſe of our hearts; and

albeit wee haue profited ſo little by the gracious meanes which thou haſt ſo long vouchſafed vs, both of thy heauenly Word and ordinances, with thy iudgements, mercies, fatherly chaſtiſments and corrections. And that in ſtead of being heereby made zealous profeſſours of thy glorious Goſpell, full of knowledge and holineſſe, ſo many of vs doe go backward in all grace and conſciennce of our waies; others of vs become luke-warme, and that very generally; the beſt begin either to ſtand at a ſtay, or make ſo ſmall proceedings in piety, as thou mayeſt iuſtly ſhut vp all thy louing kindneſſe in heauy diſpleaſure, and caſt vs off, as thoſe in whom thou takeſt no more delight.

Wherefore oh tender Father, we humbly craue pardon in Ieſus Chriſt, beſeeching thee euer to behold him for vs, and to accept vs in him; and to ſet alwaies a liuely view of theſe and of all other thy mercies before our faces; and eſpecially to grant vs ſuch a ſweet feeling of thy loue and fauor, that thou art our deare Father, haſt forgiuen our ſinne, and wilt remember our iniquity no more, as that wee may daily (more then euer heretofore) ſhew forth our thankfulneſſe, by manifeſting our

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ſelues in all true repentance to be thine owne children indeed. That wee may begin more generally to liue the heauenly life, increaſing euer in our ioy in thee, in contentation with thee, as with GOD all-ſufficient; alſo in delight in thy Maieſty, in thy wayes and commandements, in ſtudy to pleaſe thee in all things, and to approue our ſelues vnto thee aboue all, walking humbly before thee, as in thy preſence: That wee may become more feruent in loue towards thy ordinances and ſeruants; more zealous for thy glory, the inlarging of the Kingdome of thy Sonne; and for procuring the wealth and ſauing of the people, with the vtter ruine of the Kingdom of ſinne, Satan and Antichriſt, both in our ſelues and all other; longing alwaies to inioy thee fully. That it may in the meane time be vnto vs as our meate and drinke, to know and accompliſh all thy bleſſed will; ſo as we may doe it with all cheerefulneſſe, wiſedome and faithfulneſſe, carefull by all holy meanes to haue thy Word and Spirit euer to direct vs, and ſo may walk before thee in faith and humility, depending onely on thee: That thou thus ſeeing our loue and obedience, mayeſt reioyce to doe vs good, to goe before

before vs, as thou didſt before thy people in the wilderneſſe, in the ſenſible tokens of thy prouidence, protection, conduction, bleſſing. So that neither our ſinnes may hinder vs, nor Satan by all his ſubtilty, his malice or power; but we may euer be waſhing away our ſinnes and corruptions in the fountaine of thy Sons bloud, watching againſt the firſt motions and occaſions of offending thy diuine Maieſty ſo much as in our thoughts: And that being armed with al the compleat armour of thy Spirit & praying alwaies, at leaſt by the lifting vp of our hearts, we may goe on, though oft wraſtling, and weeping through our infirmities, yet ſtill more then conquerours through our Lord and Sauiour: That we may neuer faint nor ſhrinke, vntill we haue finiſhed our courſe with ioy, and ſhall ſee thy Kingdome to come with power, & thy great Name glorified, whereunto we haue vowed, and conſecrated our ſelues, our ſtrength and labours in and through thy Chriſt, whoſe we are, and whom wee ſeeke and deſire to magnifie both in life and in death. Heare vs in al theſe things (good Lord) that we thus walking, may eſcape the miſeries of ſinne, yea the very rods, whereby thou correcteſt the faults of thine owne

owne children; and that we may honor thee, adorne thy Goſpell, repaire thy image daily, grow in our aſſurance, & power in our prayers, increaſe in all graces; diſmay and driue away Satan with all his temptations and accuſations, ſtop the mouthes of al the wicked, or beare their reproch as a crowne on our heads; and obtaine boldneſſe to be ready to ſtand for thee, thy truth and ſeruants. Yea that moreouer by this our holy watchfulnes wee may get and keepe a good conſcience, which is a continuall feaſt: and not onely be ſure to eſcape that lake and torment, which all impenitent ſinners muſt endure for euermore: but alſo attaine the crowne laid vp for all thoſe who walke with thee, euen the ioyes that neuer eye ſaw, nor neuer eare heard, nor euer entred into mans heart to conſider of; & euen in this life, to haue the beginning of the ſame in righteouſnes, peace and ioy, with aſſurance of the gard of the Angels, & all other bleſſings thereunto belonging, and to be able to cry euer: *Come, Lord Ieſus, come quickly.*

And to the end that we may neuer deceiue our ſelues, imagining our caſe to be good, when we are but carnall worldlings, or meere hypocrites, grant that wee may daily (and

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more ſpecially before the Sabbaths) examine and try our ſpirituall eſtate; how we grow in all graces, both in walking more conſcionably in all thy commandements, and in faith in thy promiſes, and alſo in the power of all true godlineſſe: That wee may thereby not onely auoide all hardneſſe of heart, lukewarmeneſſe, ſleeping in any ſinne, preuent an euill conſcience, with the dreadfull puniſhments thereof, and bee kept from Satans power; but alſo may get ſtrong conſolation, that wee are liuing members of Chriſts myſticall body, his very ſheepe to ſtand at his right hand, and be incouraged to ſtriue forward to perfection, and may ſhine as ſtarres in the earth, to thy honour, the good enſample and ſauing of thy people: hauing Chriſt Ieſus our King, Prieſt, and Prophet; and we made kings & prieſts vnto him for euermore.

Saue vs from backſliding from thee after the manner of this euill age, and from all the cauſes of it; from conceitednesſe of the goodneſſe of our eſtate, or ſtanding at a ſtay; becauſe when wee goe not forward in Chriſtianity, we goe backward in thy iuſtice, for making ſo baſe account of thy heauenly gifts. Preſerue vs from the neglect of any of the meanes

meanes of grace, chiefly of the principall, the holy and faithful miniſtery; from vnthankfulneſſe in our calling, from committing or liuing in any knowne ſinne, without ſpeedy and vnfained repentance. Grant vs to glorifie thee according to our knowledge of thee, leſt thou giue vs vp to vile affections, and to a reprobate ſenſe for falling therein. Inable vs to receiue not onely thy ſacred truth, but the ſound loue & practice of it, leſt thou leaue vs vp with thoſe that periſh, vnto the ſtrong deluſions of Antichriſt, wherewith ſuch multitudes are daily more and more ſo miſerably bewitched. Keepe vs from doting vpon any thing in the world, or from euer ſetting our hearts vpon ought, but onely vpon thy diuine Maieſty, with the things that concerne thy glory and kingdome: That we may vſe the world, as if we vſed it not, onely vnder thee and for thee; being preſerued from all familiarity with the vngodly, and thereby from the contagion of their abominations, which cry to heauen for vengeance continually. Strengthen vs to bee reſolute againſt euery ſinne, to chuſe rather to endure any miſery, then to prouoke thee, by doing but the leaſt thing whereby wee feare wee ſhall offend thy holineſſe:

holineſſe: becauſe doing anything ſo, we preferre our ſelues before thy greatneſſe, and may haue iuſt cauſe to feare the looſing of thy fauour and loue, or ſurely of the feeling therof, whereby we may come to that eſtate, that if we had all the world, we would giue it to be freed, and to be aſſured of thy fauour againe.

Preſerue in vs alwaies a tender conſcience, by theſe meanes and the like, that wee may watch euer againſt all worldly care, and delights, or whatſoeuer may ſteale away our hearts, or any way abate our loue vnto thee, that we may haue our eyes alwaies at thee, as the eye of Seruants at the hand of their Maſter: Becauſe then thou wilt alwaies watch ouer vs for good, thy fatherly prouidence ſhal feede vs, and ſupply all our wants, thy faithfull protection ſhall make vs ſafe. Then ſhall we know our ſelues thy generation, our righteouſneſſe ſhal daily ſhine more and more to thine euerlaſting praiſe, Thy louing kindneſſe ſhall endure for euer vpon vs, and vpon our childrens children; we ſhal be amongſt them who ſtand in the breach to ſaue the Iland, here enioying thee with vs in the earth, and in the heauens, in fulneſſe of happines for euermore. Thus ſhal we continue waiting for thy glorious

glorious appearing, that thou maist say vnto each of vs, Well done, good and faithful seruant, thou hast beene faithfull in little, I will make thee ruler ouer much; enter into thy Masters ioy: and euer longing to heare that ioyfull sentence, *Came, yee blessed of my Father receiue the Kingdome prepared for you: when I was hungry, you gaue me meat; when I was thirsty, you gaue me drinke; when I was sicke and in prison, you came vnto me and visited me.* Heare vs, most mercifull Father, in these our requests and in all other things needfull for vs, or any member of thy whole Church, for thy deare Sonne Iesus Christ his sake; in whose Name we conclude, begging these and euery grace and praising thee for euery of thy mercies, saying as he hath taught vs, *Our Father, &c.*

A short Forme of daily Prayer for priuate Families, *consisting of thanke-giuing, confession, and prayer.*

LORD most blessed, and holy, who keepest Couenant and mercy for euer, for all who desire to feare thy great Name, and to walke humbly before thee,

thee, in the narrow path of life; wee thy ſeruants doe here proſtrate our ſelues before thy glorious Maieſty, deſiring ſo to walke, and now to offer our ſacrifice of praiſe and thanks for all thy gracious fauours. Wee magnifie thy goodneſſe, that thou haſt beene pleaſed freely to ordain vs to life; to buy vs from hel, by the blood of thine owne deare Sonne; to vouchſafe vs to be borne in theſe dayes of the Goſpel; to cal vs by it to this ſtate of grace, to be thine own children; and that thou haſt prepared for vs an euerlaſting weight of glory in heauen, after that we haue here glorified thee by ſuffering a little, and endeauouring truely to keepe thy Commandements. We praiſe thee, that thou haſt reuealed thy holy wil vnto vs, to giue vs thine owne Name to bee called vpon, for all things needfull for this and the better life: and that calling in faith, in the Name of thy beloued Sonne, thou art ready to grant them vnto vs, abone all that wee can conceiue. That thou haſt giuen vs his bloud to be a perpetual fountaine to cleanſe vs from all our ſinne, and thine owne ſelfe to bee our ſuccour, againſt that old Serpent; who by his ſubtil temptations ſeeks day and night to deſtroy vs: and alſo from the innumerable euils

which

which through our corruption and his malice, wee are in danger of euery moment: and so preserueſt vs for thy glorious Kingdome.

Confeſſion.

Oh tender Father, we acknowledge, wee haue not walked worthy of thoſe ſo great fauours, but are leſſe then the leaſt of them. We haue not reioyced and delighted in thee and in thy heauenly Goſpell, as we ought. Wee haue not beene affected with the diſhonours done vnto his ſacred Maieſty, through the abounding of iniquity, or the deſolations of thy Kingdome, and the miſeries of thy poore ſeruants: much leſſe haue we ſtudied and bent our thoughts as we ought, how we might honour thee, or what we might do for thy great Name and people. We haue not ſhewed forth that cheerfulneſſe in thy ſeruice, in doing thy heauenly will and Commandements, as in fulfilling the deſires of our owne carnall affections, & in thoſe things whereunto our ſinfull hearts haue carried vs. Though thou haſt giuen vs all good things abundantly; yet haue we very ſeldome had our ſoules lifted vp to thy heauenly bounty to beg them, or to praiſe thee for them as we ought. Wee haue not had our eyes open to ſee thy mercies in theſe earthly

bleſſings, much leſſe in the multitude of thy heauenly fauours. We haue not perceiued our vileneſſe and miſery by our ſinne, if thou ſhouldeſt looke and deale with vs in thy iuſtice: and thereupon wee haue not eſteemed of the fountaine of thy Sonnes blould, ſet open to vs to purifie vs; nor of his abſolute righteouſneſſe to clothe vs, that we might appeare euer glorious in thy eyes: neither haue wee beene ſo tenderly affected toward our poore brethren, to forgiue, loue, and pray for them, that they might be partakers hereof, as wee ſhould. O Lord, wee haue not knowne what it is to be reſcued and ſhrowded from Satan and his power, and deliuered from thoſe many euils, both bodily and ſpiritually, which would continually ouerwhelme vs for our ſinnes, if thou protectedſt vs not; whence we haue not beene afraid of ſinning againſt thee, much leſſe haue wee watched and prayed as we ſhould; or founded forth thy prayſes for all our deliuerances and preſeruations, with all other thine vnſpeakeable mercies.

Prayer. Oh gracious Father, cauſe the light of thy countenance to ſhine vpon euery ſoule amongſt vs; aſſure vs that thou art our tender Father. Open our blind eyes euery day more and

and more to see our happines, and how much we are bound vnto thy heauenly goodnesse for the same. Oh that now thou wilt so frame vs by thy blessed Spirit, that we may approue our selues thine owne children before all the world, full of faith in thy sweet promises in Christ, & of humility in regard of our owne vnworthines; full of loue to thy Maiesty, thy ordinances and seruants, that we may be filled with the zeale of thy glory, euer studying the good of thy house; mourning for all the abominations and prouocations, whereby thou art dishonoured, and for the preuailing of thine and thy Churches enemies. Teach vs to know, and make conscience of euery part of thy sacred VVord, striuing to be as cheerefull and faithfull in doing all thy holy and blessed will, and especially in our particular callings, as thy heauenly Angels, saying euer in our hearts, I am here, Lord, to doe thy will, to leaue all at thy command, to offer vp whatsoeuer is dearest vnto mee for thy cause. Inable vs to depend wholly vpon thy fatherly prouidence, protection and direction, vsing onely the meanes in faith and repentance, which thou hast ordained for obtaining and effecting whatsoeuer good wee desire for our

ſelues or thy people, or for turning away al euils, leauing the euents vnto thy heauenly wiſedome. Cauſe vs in all our waies to acknowledge thee, and ſo to reſt vpon thee and thy bleſſing, as on our moſt tender Father, who canſt not faile vs nor forſake vs, Make vs to feele the weight of our ſinnes, to trauel vnder the burthen of them, through the multitude and heinouſneſſe therof, eſpecially if we haue been ouertaken by any which haue been preſumptuous, or ſcandalous: to feele our corruption as a death vnto vs, to ſee our vileneſſe and miſery thereby: that wee may alwayes be waſhing in the fountain of thy Sons bloud, and begging inſtantly thoſe robes of his righteouſnes, that we may be euer glorious in thy eyes. Oh giue vs tender hearts towards our brethren, not only to forgiue them, but to feele and beare their burthens as our owne; yea to pray for them, being of like affection, and euen for our very enemies, and to ſeeke by all holy meanes to gain them vnto Chriſt. Good Lord, ſo worke in vs by thy bleſſed Spirit, that we may feare alwaies the offending of the eyes of thy Holineſſe, ſo much as in our thoughts; to watch and pray continually, leſt we ſhould fall into temptation,

on, or yeeld vnto the leaſt motion or occaſion of euill. Make vs euer to ſuſpect all our waies, remembring our weakeneſſe, the dogging of Satan, the corruption and falſeneſſe of our owne hearts, which are ready alwaies to betray us into his hands, if that thou neuer ſo little leaue the protection of us.

Thus (good Father) enable and ſtrengthen vs, euermore to demeane our ſelues, as thoſe to whom thou haſt vouchſafed ſo high a calling, and for whom thou haſt done ſo great things, and canſt deny vs nothing that wee ſo aske. That we may alwayes in all thankefulneſſe acknowledge thy Soueraignty, power, and faithfulneſſe, ſounding forth thy prayſes for euermore. And finally, that we may be euer able to reſt in full aſſurance vpon thy fatherly loue for all good things, for our ſelues, and thy whole Church, through Ieſus Chriſt, ſaying alwaies, Amen. Euen ſo; come, Lord Ieſus, come quickly.

A briefe forme of Prayer for priuate Families or perſons.

OH Lord God, moſt holy and moſt glorious; wee poore earth and aſhes, loaden with ſinne, dare not of our ſelues lift vp our eyes to heauen: yet through thy deare Sonne, whom thou haſt giuen to bee not onely our Sauiour, but alſo our Aduocate and Interceſſor, to put vp our ſuites, to make vs, and our prayers accepted; wee are bold to approch to the throne of grace; deſiring to offer vp our perpetuall ſacrifice, of praiſe and thankes for all thy mercies. VVee magnifie thee for our free election in him, our creation, redemption adoption, iuſtification, ſanctification begun, with our glorification to bee fully perfected through him in the heauens; and for innumerable outward fauours, as namely, of thy heauenly Goſpell, with our peace, health, ſtrength, proſperity continued vnto vss notwithſtanding all our ſins and infirmities, with all the malice, power and ſubtilty of Satan, and of all his inſtruments againſt vs, But aboue all, wee glorifie thee for Ieſus Chriſt that Sonne of thy loue, by whom we are partakers of all theſe good things, and in whom

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thy promiſes are yea and Amen; and alſo for the conſolations of thy Spirit, whereby we are ſealed againſt the day of *Redemption*. Oh aſſure vs, deare Father, daily more and more of thy loue and fauour in him; Inable vs in beleeuing to reioyce in thee, as in our tender Father, more then euer we haue done; more to content our ſelues with thee, as with God-al-ſufficient, to goe forward, delighting our ſelues in thee daily more and more; ſtudying how in token of our thankfulneſſe, wee may ſtill more pleaſe thee, and approue our ſelues vnto thee, walking more humbly before thee, hauing our eyes more in heauen with thee, or longing after thee increaſed to enioy thee fully. In the meane time, vouchſafe vs to haue the zeale of thy glory and Kingdome, more kindled in our hearts, ſtudying what we may doe to honour thee, making that the chiefe end of all our thoughts, words and actions, and how wee may inlarge and promote thy Kingdome and righteouſneſſe, procuring the wealth and ſauing of thy people, with the vtter ruine of the kingdome of ſinne, Satan and Antichriſt. Let this thereupon be vnto vs, as our very meate and drinke, to know and accompliſh all thy heauenly will wiſely, faith-

fully and cheerefully, euen as thy glorious Angels; and to receiue all thy fatherly chastiſements as from thy hand; to haue a ſanctified vſe of them, that we may euer be bettered by them. Make vs able to reſt vpon thy fatherly prouidence for all good things, for this and the better life, to vſe only the meanes in vnfained faith and repentance, committing euents vnto thee, being content with thy doings. Aſſiſt vs ſo to beleeue and obey thee, as thou mayeſt delight to doe vs good, that we may ſee thee conducting, proſpering, and protecting vs, vntill thou ſhalt bring vs to thy *Canaan*: Oh let not our ſins hinder thy mercies; waſh vs from them all in the bloud of thy Sonne, that we may be without ſpot in thy preſence, & ſo cloath vs with his righteouſneſſe, that we may be glorious in thy eyes. Inable vs by thy holy Spirit to ouercome all our ſins and corruptions, eſpecially thoſe wherby we haue moſt diſhonored & prouok'd thee Make vs tēderly to forgiue others, & to ſeek all good vnto thē, which may be for thy glory and for their ſaluation; mourning with them that mourne, laying to heart their miſeries as our own. Strengthen vs againſt Satan and all his temptations. Arme vs with all the

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compleat armour of thy holy Spirit, that watching and praying, we may be deliuered from alleuill; that we may neuer be ouercome, but may put that wicked one to flight. That thus we may goe on more then conquerors, neuer fainting nor ſhrinking, vntil we ſhal haue finiſhed our courſes with ioy, & ſhal ſee thy kingdom to come with power, & thy great name glorified; wherunto we haue vowed and conſecrated our ſelues, ſtrength and labours, with all that thou haſt vouchſafed vs. For to theſe ends, oh Chriſt, we haue receiued all from thee, thine is all Kingdome and power; thou muſt raigne, vntill thou haſt put all thine enemies vnder thy feete. Thee therfore with that Father and the holy Spirit, we deſire to magnifie both in life and death. Euen ſo, Lord Ieſus, accompliſh all our deſires.

Neither do we pray for our ſelues alone, but for thy whole Church. Gather forth thine elect both of the *Iew* & *Gentiles*. Let the zeale of the *Gentile* bee a meanes to prouoke the *Iew* to a holy emulation. Grant to this purpoſe, vnfained repentance to all the Churches. Sanctifie thy corrections vnto them to this end. Raiſe vp Kings & Queenes for nurſing fathers and mothers to thy poor children. Theſe that Prayer for the church

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are ſuch, make them ten times more. Keepthē from all the ſorceries of the whore of *Babylon* & all her bloudy practices. Aboue al ſaue our Soueraign Lord & King, by whō thou haſt ſo wonderfully preſerued vs; with our Queene, the Prince and Princeſſe *Palatine*, and al their Royall progeny and Realms, together with all other Kings, Princes, States, Councels, Nobles and Magiſtrates profeſſing thy name, with all the faithfull Miniſters and people both at home and in forraigne parts. Raiſe vp for them all, ſome *Ieremies* to diſcouer the iniquities and the reproaching of thy iudgements ſtill more and more: and that in the Spirit and power of *Ionah* and *Eliah*, they may helpe to turne again al hearts vnto thee: Whereby thou mayeſt in mercy think vpon, and ſaue thy poore people, repairing all their breaches. Take away all the cauſes of our diuiſions, that we may be all of one heart; and comfort all that mourne in Sion. Strengthen all that ſuffer for thy Name, with faith, wiſedome, courage, conſtancie, patience, cheerefulneſſe, with a ioyfull expectation of the bleſſed end, which thou wilt one day certainly make of all our trials, and of all the trials of the Church. Fight thine owne battels; maintaine

maine thine owne cauſes; glorifie thine owne Name; cleare the innocency of thine owne people; the truth of thine owne VVord and workes: but diſcouer the wickedneſſe of all the practices and doctrines of the enemies of thy Church. Remember what thou haſt done in former ages to the bloudy enemies of thy Church, as to *Pharaoh*, *Haman*, *Achitophel*, *Balaam*, *Sennacherib*, *Rabſake*: when and how thou haſt gotten thy ſelfe the victory, and ſhewed thy ſelfe wonderfull in iudging betweene thine owne people, and betweene the aduerſary. How, euen when all meanes haue failed in heauen and earth, and that there hath beene none to looke or cry vnto, but to thine owne Maieſty; that when they cryed to thee in their troubles, thou deliueredſt them from their diſtreſſe. Oh Lord, ſo powre downe the Spirit of prayer vpon all the Churches, that we may ſend vp ſuch loud and ioynt-cryes, as we may euen inforce thee once again in compaſſion, to ſhew thy ſelf wonderfull from heauen in ſauing thy people, and being auenged vpon the proud aduerſaries. that ſo we may ſing with the heauenly Angel; Bleſſing, honor, glory, and power be vnto him that ſitteth vpon the throne, and vnto the Lamb for euer.

Heare

HEare vs, oh gracious Father, in theſe our requeſts, and all other neceſſary for vs, or any member of thy whole Church, for thy Chriſt his ſake; to whom with thine owne Maieſty, and God the holy Ghoſt, be praiſe and glory, power and dominion, now and euermore, *Amen.*

A Prayer for our Realmes, and the Churches in them; which we may adde to the former, according to time and occaſions.

AS wee haue gbeged theſe mercies for euery one of thy choſen flocke, ſo more ſpecially wee intreate thee for theſe Realmes of Great *Britaine* and *Ireland*, wherein thou haſt ſo long d welt, and alſo nouriſhed and preſerued thy Church. Oh continue thy wonted mercies. Let vs euer be as *Canaan* in her beauty. Turne away the plagues which our ſinnes deſerue, and the miſeries which thou haſt brought on others. ☞ Hearken not to the cry of our ſinnes, though exceeding grieuous; but looke to the prayers and teares of thy faithfull ſeruants. Saue thine Anointed. Ley him be as the apple of thine owne eye. Haſt

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thou not giuen him for the preſeruing of thy poore flocke, and miraculouſly ſaued vs againe and againe, by his hand: Doeſt thou not make him the breath of our noſtrils, ſo binding vs and ours ſtill more firmely to his Maieſty and his Progenie for euer? Oh then let him euer bee as *Dauid*, according to thine owne heart, in all zealous affection to thine Houſe, and tender care for vs thy people: And let all the hearts of thine owne ſeruants bee alwaies towards him and his ſeede, as the hearts of the good people were towards *Dauid*, that they may finde by good experience who they are that loue him truely. Bleſſ: our gracious King *Charles*, that he may be graced as *Salomon*, in all his true glory to ſucceede after *Dauid*. Bleſſe the renowned *Fredericke*, the Noble Count *Palatine*, and with him the moſt vertuous Princeſſe, *Elizabeth* his wife. Preſerue all the Royall Progenie, that there may neuer want a man thereof to ſit vpon the Throne. Let not our ſinnes fall vpon them: but let thy mercy euer compaſſe them as a wall of fire to conſume all their, and thy Churches enemies. Bleſſe likewiſe our Honourable Councell; Nobles and Magiſtrates, with

with all other Churches, Princes and States. Set all their hearts as one mans, for aduancing thy glory, promoting thy Goſpel, procuring the wealth and ſauing of thy people, with the vtter ruine and downefall of Antichriſt, and of all Atheiſme and iniquity. Place euery where a conſcionable learned Miniſtery. Let thy hand be vpon ſoule-murtherers, and all who haue euill will at thy Sion, to their ſpeedy conuerſion or confuſion. Comfort all thy comfortleſſe ſeruants in euery place. Sanctifie the trials of euery one of them, to ſeeke thee more inſtantly for themſelues and for thy Churches, waiting for the happy iſſue. Lord fight thine owne battels againſt that Romane Antichriſt, and al other ſecret enemies. Maintaine all thine own cauſes. Glorifie thine owne great Name. Cleare the innocency of al thine owne faithfull people, the truth of thine owne words and workes; but diſcouer and confound the wickedneſſe of all the practices and doctrines of the enemies of the Goſpell. Be gracious to all knit vnto vs by any more ſpeciall bonds, and chiefly in requiting the loue of all thoſe whom thou haſt made inſtrumenrs of our comforts. Heare vs for them who haue deſired our prayers, according to their ſeuerall

ſeuerall neceſſities. Bleſſe the place wherein we liue, dwell with vs, ſhew vs the tokens of thy preſence. Let thy ſweet voyce ſound in our eares, and the light of thy countenance ſhine euer vpon vs, to fill vs with righteouſneſſe, peace and ioy in thee, ſo to be able to wair for thy glorious appearing. Heare vs, Oh Father, for Ieſus Chriſts ſake, our onely Lord and Sauiour,

Amen.

To

To The Reader.

WHereas I haue heard (Good Reader) that there hath beene desired more plainnesse in this Rule for Praier, and a few short directions how the simple may best put it in practice; I haue laboured & doe still in each Edition, to make it most easie to euery one that hath but a heart to learne. To the end that al may obey our Sauiour in being able to pray thus; and the weakest Christian may helpe in this work. And herein I haue taken aims so much the more earnestly, for that (besides the approbation of my endeauour, to helpe, to direct all sorts how to learne to pray) this is also granted of all; that though all the learned of the earth should study whilst the world standeth, to deuise a generall forme or rule for Prayer, yet could they neuer be able to frame such a one as this of our Sauiours. None so full of heauenly wisedome, none that can haue that certainty and power which this Prayer hath, when we are able to pray so in feeling and faith: for then hee that gaue it and said, Pray thus, he is vndoubtedly present, he then heareth, and will grant our petitions so farre as he seeth best. Vse it aright, try him, and seale the truth hereof. Yet neglect no other, chiefly, for seuerall necessities, but blesse the Lord in all. Finally, I haue so striuen vpon this strong assurance, that we all may haue from the very words of our Sauiour; that if the true seruants of Christ were thus prepared, & had set our hearts ioyntly thus to pray: that then wee should yet see his glory to breake forth more brightly, and his Kingdome to come with far more power, then euer we did see it before: the kingdome of Satan also, euen all iniquity, to vanish faster then euer it did increase; Gods Couenant of peace to bee renewed in our repentance, all the signes of his anger vtterly turned away. Practise this therefore cheerefully and constantly. Experience in thy selfe will make thee confident and patient in waiting on thy God, vntill thou see his glory, and the felicity of his chosen, to be fully accomplished in the heauens.

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